A PLAIN AND FAMILIAR METHOD OF INSTRUCTING THE YOUNGER SORT.

ACCORDING

To the leſſer Catechiſm of the late Reverend Aſſembly of Divines, ſpecially intended for *Governours* of *Families*: humbly ſubmitted to the Judgment of the Godly and Judicious.

By *THO. LYE*, Miniſter of the Goſpel.

DUBLIN,
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Plain Directions *for the more profitable uſe of this Book, laid down in a way of* Practical Examination *on the firſt Anſwer; with the Scriptures annexed.*

In which Familiar and Rational Method, *you may eaſily proceed to* Examine *upon every* Anſwer, *and Scripture, in the whole Catechiſm.*

1. GEneral Inſtructions.

1. I adviſe that the whole Catechiſm may be gone through conſtantly *once a Month.*

To this end I have divided it into *thirty* parts, and fixt the day of the Month at the head of every part in the *Margent.*

2. Let it be *once* or *twice* diſtinctly *read* over, and that by parts, *ſo much only* at a time as is alotted for one day. As for exampie, From the firſt to the fifth Queſtion, the *firſt* day: From the fith to the ninth Queſtion, the *ſecond* day; and ſo on to the end.

3. When you firſt begin to examine your Family, let them anſwer *only within Book*: and after you have once, or twice, ſo gone through the Catechiſm, and that you perceive their underſtandings to be ſomewhat enlightned, *Then, and not till then,* let them be required to anſwer *without Book.*

4. In all your Examinations, through every Anſwer, and Scripture of the Catechiſm, keep cloſe and conſtant to theſe *ſeven principal Rules*; and the *Queſtions* that flow naturally from them.

2. Particular Examination on the firſt Anſwer, according to ſeven *Rules of Method*, propoſed to be obſerved in Catechiſing.

Q. How many Rules are there to be observed in Cat chising.

A. Seven.

Q. Which is the first Rule to be observed in Catechising

A. Let the Question be barely propounded/ and t Answer returned.

Q. What is the chief end of man?

A. Mans chief end is to glorifie God, and to enjoy hi for ever.

Q. What is the second Rule?

A. Try the Childs understanding / whether he dot discern truth from falshood.

Q. How shall the Child manifest that?

A. Only by saying yes/ or no/ to such short Questions as may be raised from the preceding Answer.

Q. Why is this necessary?

A. Because to repeat words/ and not to understand t truths contained in them/ is but to act the Parrot/ an profits very little.

Q. What Book may be of singular use to help us so t examine?

A. The learned Doctor Wallis his explanation of th late Assemblies shorter Catechism.

Q. But how must the Child be made to say yes/ or no

A. Without book only.

Q. What is the chief end of man? is it to seek himself or to make himself great?

A. No.

Q. *Or to enjoy the profits or pleasures of the world?*

A. No.

Q. *Or is it to glorifie God, and to enjoy him for ever?*

A. Yes.

Q. What is the third Rule?

A. Try the Childs ability to express his knowledge o the meaning of every hard and difficult word or phrase i the preceding Answer.

Q. What reason is there for this?

A. Because we cannot rightly apprehend truths, unle w

we clearly understand the meaning of those words / in which truths are wrapt up.

Q. What may be of special use for an help to the Child herein?

A. The Alphabetical Tables annexed to the Catechism at the end of the Book.

Q. How may I find any difficult words in the Table?

A. Mark with what letter it begins / and then look for it under the same letter in the Table.

Q. What mean you by this word ---*Man*?

A. *See the Table under M.*---- *That is* from Humane, which hints to us the dust of the ground, out of which mans body was at first made.

Q. What mean you by these words---*End of Man*?

A. *See the Table under E.*--- *That is*, That which God chiefly intended in creating Man, and at which Man should principally aim, in all his thoughts, words, and actions.

Q. What is it to *glorifie God*?

A. *See the Table under G.*---*That is*, Highly to esteem, and to declare or make known the surpassing worth, excellency, and praise of God.

Q. What is it to *Enjoy God*?

A. *See the Table under E.*--- *That is*, To delight ones self in the gratious and glorious presence of God, and to have sweet communion with him.

Q. What is the fourth Rule?

A. Draw the whole Answer into several Doctrinal Propositions/ if it contains more than one / and bid the Child prove each of them by Scripture/ and tell you especially where the force of the Text lies that more immediately respects and proves the Doctrine.

Q. Why should the Answer be drawn into several doctrinal propositions?

A. For two Reasons.

1. Because there are several distinct truths contained in several Answers of the Catechism.

 2. Because

2. Because the more distinctly/ and particularly/ any truth is proposed/ the more capable the Childs understanding is to apprehend it.

Q. Why must the Child prove each of these doctrinal propositions by Scripture?

A. Because the Holy Scriptures are the only foundation/ and touchstone or proof of infallible and saving truth.

Q. Why must the Child tell you especially where the force of the text lies that more immediately respects and proves the Doctrine?

A. Because in many texts of Scripture quoted to prove a Doctrine/ the force of the proof lies not in the whole text but only in some special words thereof.

Q. How may it be known in what words the force of the text lies?

A. By two things.

1. By the sense of the words themselves.

2. Those words wherein the force lies are printed with a different letter or character from other words of the same text.

Q. Wherein lies the difference?

A. These are blacker and less letters/ the others are whiter and bigger.

Q. But what if all the words of the text be printed alike?

A. Then the force of the proof lies in the whole text.

Q. How many *Doctrines* or *distinct Truths* are there in this first Answer?

A. There are *two*.

Q. What is the *first* Doctrine in this Answer?

A. That *Mans chief end is to glorifie God.*

Q. How is this Doctrine *proved*?

A. It is proved out of 1 *Cor.* 10. 31. Whether therefore ye eat or drink or whatsoever ye do, *do all to the glory of God.*

Q. Where lies the *force* of this Text to *prove* this Doctrine?

A. In these words, *do all to the glory of God.*

Q. How *know* you that the force lies in these words?

A. By two things. 1.

1. By the *ſenſe* of the words themſelves.

2. Becauſe *theſe words are printed with a different character or letter from other words of the ſame text:*

Q. Wherein lies the *difference*?

A. *The words wherein the force lies are printed text, with blacker and leſs characters:* The other in whiter and bigger letters.

Q. But what if at any time, *as it is very often in the Catechiſm,* all the words of the Text are printed *alike*?

A. Then the force lies not in any particular words of the Text, *but in the whole.*

Q. What is the *ſecond* Doctrine in this firſt Anſwer?

A. Next to the glorifying of God, to enjoy him for ever.

Q. Why ſay you ſo? This is no Doctrine: for a *Doctrine* muſt be *full,* and *perfect ſenſe.*

A. It is ſo printed in my Catechiſm.

Q. It is ſo indeed. But here you muſt note with all care, *that whenever you are bid to draw a Doctrine, either from the Anſwer or Scripture, you be ſure to give full & compleat ſenſe.*

A. That's but fit indeed. But I know not how to help my ſelf herein.

Q. To help you therefore, *look narrowly into your Catechiſm, and there you ſhall find, immediately after the Anſwer to the Queſtion, ſome other words, which being added to what you have ſaid, will make the ſenſe full and compleat.*

A. I now ſee theſe words--- *Mans chief end is* -- ſtanding *juſt under* the Anſwer.

Q. Add them then to the words you ſaid before: and now tell me what is the ſecond doctrine in this firſt anſwer?

A. That *Mans chief end is, next to the glorifying of God, to enjoy him for ever.*

Q. Now indeed you anſwer rightly.
How is this Doctrine *proved*?

A. It is proved out of Psal. 73. 25, 26. *Whom have in heaven but thee*? and there is *none upon earth that I desire beſides thee.* 26. My fleſh and my heart faileth, but God the ſtrength of my heart, and *my portion for ever.*

Q. Where lies the *force* of this Text to *prove* this Doctrine?

A. In theſe words,---- *Whom have I in heaven but thee none that I deſire beſides thee.* 26. *God is my portion for ever*

And *thus* you may *examine* on all the Doctrines in an Anſwer, whether third, fourth, or fifth, *&c.*

Q. What is the fifth Rule?

A. Take the ſeveral Scriptures annexed to the Anſwer/ and in order propoſe them diſtinctly to the Child and aſk him what he obſerves from them/ and from what part of the text eſpecially he drawes his obſervation.

Q. Why is this advice given?

A. Becauſe the Scriptures are not at any time to be read but with ſpecial obſervation/ for the exerciſe and increaſe of our knowledge/ and direction of our practiſe.

Q. How *many* Texts of Scripture are there annexed to this firſt Anſwer?

A. There are *two.*

Q. Which is the *firſt*?

A. It is 1 *Cor.* 1. 31. Whether therefore ye eat or drink or whatſoever ye do, *do all to the glory of God.*

Q. What Doctrine do you obſerve from this Text?

A. I obſerve from this Text, that *Mans chief end is to glorifie God.*

Q. From *what words* of this Text do you obſerve this Truth?

A. From theſe words,---- *do all to the glory of God.*

Q. Why from theſe words?

A. Becauſe the *force* of the Text, from whence the *truth* is raiſed, *lies in them.*

Q. How

Q. How know you that?

A. By *two* things.

1. By the *ſenſe* of the words themſelves.

2. Becauſe *theſe words are printed with a different character or letter from other words of the ſaid Text.*

Q. What is the *ſecond* Text of Scripture annexed to the firſt Anſwer?

A. It is Pſal. 73. 25, 26. *Whom have I in heaven but thee,* and there is *none* upon earth *that I deſire beſides thee.* 26. My fleſh and my heart faileth, but *God is* the ſtrength of my heart, and *my portion for ever.*

Q. What *Doctrine* do you obſerve from this Text?

A. I obſerve from this Text---that---next to the glorifying of God, to enjoy him for ever.

Q. Why ſay you ſo? This is no Doctrine: *for it is not full and perfect ſenſe.*

A. I find it ſo printed in my Catechiſm.

Q. It is ſo indeed. However this is *no doctrine.*

A. True. But how ſhould I *help my* ſelf herein?

Q. Do but *add* thoſe words, which are printed immediately after the Anſwer to the Queſtion, to what you have ſaid, and the *ſenſe* will be *full* and *compleat.*

A. *Mans chief end is next to the glorifying God, to enjoy him for ever.*

Q. From *what words* of this Text do you obſerve that Truth?

A. From *theſe* words--- *whom have I in heaven but thee, none that I deſire beſides thee. 26. God is my portion for ever.*

Q. Why from theſe words?

A. Becauſe the *force* of the Text, from whence this *truth* is raiſed, *lies in them.*

And *thus* you may proceed, to *examin* on all thoſe Texts in the Catechiſm, where the *force* lies in ſome *particular* words. But Note

Note with all care, that *If all the words of the Text are printed alike, then the force of the proof lies not in any particular words of the Text but in the whole, and the Doctrine is to be raised, not from any particular words of the Text, but from the whole.*

For example. The *second Text* annext to the second Answer, *viz.* 2 Tim. 3. 16. on which you may thus examine, as you may do also on all those Texts of Scripture throughout the Catechism, all whose words are printed *alike.*

Q. What is the *second* Doctrine in the second Answer?

A. That *the word of God is the only rule to direct us how we may glorifie God.*

Q. How is this Doctrine *proved*?

A. It is proved out of 2 Tim. 3. 16. *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in Righteousness.*

Q. Where lies the *force* of this Text to prove this Doctrine?

A. Not in any *particular* words of the Text, but *in the whole.*

Q. How know you that the *force* of the Text lies in the whole? A. By two things.

1. By the *sense* of the words themselves.
2. Because *all the words of the Text are printed alike.*

Q. What is the *second* Text of Scripture annexed to the second Answer?

A. It is 2 Tim. 3. 16. *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in Righteousness.*

Q. What *Doctrine* do you observe from this Text?

A. I observe from this Text, that *the word of God is the only rule to direct us how we may glorifie God.*

Q. From *what words* of this Text do you *raise* this Doctrine? A. Not

A. Not from any *particular* words of the Text, but *from the whole.*

Q. Why from the whole?

A. Becauſe *the force of this text, from whence this truth is raiſed, lies in the whole.*

Q. What is the ſixth Rule?

A. Propoſe ſuch uſual objections from Scripture or Reaſon/ as ſeem to contradict the Truths aſſerted.

Q. Why is this requiſite?

A. Becauſe the clearing of doubts and objections make much to the inlightning and confirming of the underſtanding/in its clear apprehenſion of/and firm aſſenting to any truth.

Obj. Man cannot glorifie God: For *if we be righteous, what give we him?* Job. 35. 7. What glory can the light of a dim *Taper* add to the *Sun*? a finite *Creature* to an infinite Creator?

Anſw. We cannot indeed *give* any *real glory* to God, which he had not before in himſelf, and that from all Eternity. Only God commands and expects, that both in *heart, lip,* and *life,* we ſhould *lift up* his honour, *make his name and praiſe known*; and this he is pleaſed to accept of, and own as *a glorifying of him,* Pſal. 50. 23.

Q. What is the ſeventh Rule?

A. Particularly improve and apply the ſeveral truths which have been opened and proved by Scripture.

Q. On what account ought this to be done?

A. Becauſe the excellency of truth lies chiefly in the improvement and particular application of it/ to the benefit of our ſelves and others.

Q. How manifold is an Anſwer in the Catechiſm?

A. Twofold. Doctrinal/ or Practical.

Q. What is a Doctrinal Anſwer?

A. That which lays down particular truths to be known and believed.

Q. How is a Doctrinal Anſwer to be applied?

A. Two ways.

1. By way of information of the judgment in some particular consequences which do naturally follow from it.

2. By way of confutation of errors against it.

Q. What is a Practical Answer?

A. That which speaks concerning graces to be improved/ duties to be performed/ sins to be avoided.

Q. How is a Practical Answer to be applied?

A. Three ways.

1. By way of examination of our state and ways.

2. By way of exhortation to improve those graces/ and to perform those duties.

3. By way of dehortation to avoid those sins.

Q. But what if the Answer be mixt/ that is/ partly Doctrinal/ and partly Practical?

A. Then let the improvement or use thereof be mixt also.

Uses to be made of the two Doctrines in the first Answer.

1. Of the *first* Doctrine.

1. Information. Hence we *infer* Gods infinite *condescention*, in that he is pleased to set apart *Man*, that piece of *Earth*, for his own *praise*, and esteems his poor pitiful service, as a *glorifying* of him, Job. 7. 17.

2. Exhortation. Let man *mind* the *end* of his *creation* and *redemption*, and principally aim at Gods *glory*, in all his thoughts, words, and actions, 1 Cor. 10. 31.

2. Of the *second* Doctrine.

1. Information. Hence we *infer*, That mans *blessedness* or true happiness consist not in a confluence of all *worldly* accommodations whatsoever, whether the sweetest *pleasures*, greatest *riches*, highest *honours*, they being all vanity of vanities, and vexation of spirit, Eccl. 1. 1, 2.

2. Exhortation. In all *duties* to be performed, in all *ordinances* to be enjoyed, in all *graces* to be exercised and improved; let man look at that which is his chief end and *happiness*, namely, to *enjoy* Gods *gratious presence* here, and to be fitted for communion with him in his *glorious* presence hereafter, Psal. 73. 25, 26.

FINIS.

THE

ASSEMBLIES SHORTER CATECHISM,

Drawn out into diſtinct

PROPOSITIONS,

And proved by plain and pertinent

TEXTS of SCRIPTURE at large.

WITH

Short Rules of Direction for Maſters of Families how to uſe this Book to the beſt advantage.

By *Thomas Lye*, M. A. and ſometimes Miniſter of the Goſpel at *Alhallows Lumbard ſtreet.*

DUBLIN,
Printed by *J. Ray*, for *Joſeph Howes*, Bookſeller in *Caſtle ſtreet*, 1683.

THE

Principles of the Christian Religion, comprehended in the *Assemblies* shorter Catechism; drawn out into several distinct Propositions, and prov'd by plain & pertinent Texts of Scripture.

Suppose the first Question.

1. Propose the Question as it is in the Book, thus;

Q. **What is the chief end of man?** Then let the learner repeat the Answer; thus.

A. **Mans chief end is to glorifie God, and to enjoy him for ever.**

2 Q. How many *Doctrines*, or *distinct Truths*, are in this Answer?

A. There are *two*.

3 Q. What is the *first* Doctrine in this Answer?

A. That, *Mans chief end is, to glorifie God.*

4 Q. How is this Doctrine *proved?*

A. It is *proved* out of 1 *Cor.* 10. 31. *Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.*

5 Q. Where lies the *force* of this Text, to prove this Doctrine?

A. In these words, *Do all to the glory of God.*

6 Q. How *know* you, that the force lies in these words?

A. Both by the *sense* of the words themselves, and also because *these words are printed with a different character, or letter, from other words of the same Text.*

7 Q. But what if at any time, *as 'tis often in the Catechisms*, all the words of the Text are printed *alike.*

A. Then the *force* of the proof lies in the *whole* Text.

Having

Having askt these *seven* Questions, then proceed to the *second* Doctrine; and ask the very self-same Questions, *and so of every Doctrine*, that shall be found in any Answer: thus,

Q. What is the second Doctrine?

A. Next to the glorifying of God, to enjoy him for ever.

Q. Why say you so? This is no Doctrine, for it is not full and perfect sense; therefore look narrowly into your Book, especially to the *first Doctrine*, and there you will find some other words, which being added to what you have said, the sense will be full and compleat.

Note with all care, that when ever you ask the Learner a Doctrine, be sure he give you full and compleat sense, especially in the second, third, fourth, or fifth Doctrines, &c. Now then,

Q. 1. What is the *second* Doctrine in this Answer?

A. That *Mans chief end, next to the glorifying of God, is to enjoy him for ever.*

Q. 2. Now indeed you answer right. How is this Doctrine *proved*?

A. It is *proved* out of *Psal.* 73. 25, 26. *Whom have I in heaven*, &c.

Q. 3. Where lies the *force* of this Text to *prove* this Doctrine?

A. In these words, *Whom have I in heaven but thee? none, that I desire besides thee.* v. 26. *God is my portion for ever.*

Q. 4. How know you that the force lies in these words?

A. Both by the *sense* of the words themselves; and also *because these words are printed with a different character from other words of the same Text.*

Having thus gone over the whole Answer, and proved the Doctrines contained therein; then proceed to the *several Scriptures*, and see, what *Doctrines* the learner can observe from them. Thus, Q. 1. How

Q. 1. How *many* Texts of Scripture have you in this Answer?

A. *Two.*

Q. 2. Which is the first?

A. 1 Cor. 10. 31. *Whether therefore ye eat,* &c.

Q. 3. What *Doctrine* do you observe from this Text?

A. I observe from this Text, that *Mans chief end is to glorifie God.*

Q. 4. From *what words* of this Text do you observe that Truth?

A. From these words, *do all to the glory of God.*

Q. 5. Why from these words?

A. Because the *force* of the Text to prove this Truth lies in them.

Then proceed to the second Scripture: Thus,

Q. 1. What is the second Text of Scripture in this Answer?

A. Psal. 73. 25, 26. *Whom have I in heaven but thee? &c.*

Q. 2. What *Doctrine,* or Truth, do you observe from this Text?

A. I observe from this Text, that *Mans chief end next to the glorifying of God, is to enjoy him for ever.*

Q. 3. From *what words* of this Text do you observe that truth?

A. From these words? *Whom have I in heaven but thee? none that I desire besides thee.* 26. *God is my portion for ever.*

Q. 4. Why from these words?

A. Because the *force* of the Text to prove this truth lies in them.

Q. 5. What if at any time you find *all the words of the Texts of Scripture printed alike,* from *what words* then will you raise your Doctrine?

A. Not from any particular words of the Text, but *from the whole.*

In this *familiar* and *rational* method, you may easily proceed to examine upon *every* Answer, and Scripture, in the *whole Catechism.*

The CATECHISM.

First Day of the Month. Q. **What is the chief end of Man?**

A. **Mans chief end is/ to glorifie God/ and to enjoy him for ever.**

Mans chief end is,

1. To glorifie *God, Proved* out of 1 *Cor.* 10. 31. Whether therefore ye eat or drink, or whatsoever ye do, *do all the glory of God.*

2. Next to the glorifying of *God*, to *enjoy* him for *ever*. Proved out of Psal. 73. 25, 26. *Whom have I in heaven but thee?* and there is *none* upon earth *that I desire beside thee*. v. 26. My flesh and my heart faileth, but *God is* the strength of my heart, and *my portion for ever.*

2. Q. **What rule hath God given to direct us how we may glorifie and enjoy him?**

A. **The word of God/ which is contained in the Scriptures of the Old and New Testament/ is the only rule to direct us/ how we may glorifie and enjoy him.**

The word of God is,

1. Contained in the *Scriptures* of the Old and New Testament. *Eph.* 2. 20. And are built upon *the foundation of the Apostles and Prophets,* Jesus Christ himself being the chief Corner stone.

2. *The only rule to direct us*----How we may glorify God. 2 *Tim.* 3. 16. *All Scripture is given by inspiration of God. and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.*

3. H

3. How we may enjoy God. 1 *Joh.* 1. 3 That which we have ſeen and heard declare we unto you, *that ye* alſo *may have fellowſhip with us, and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt.*

3. Q. What do the Scriptures principally teach?

The Scriptures *principally* teach, what Man is to *believe* concerning *God*, and what *duty* God requires of Man. 2 *Tim.* 1. 3. Hold faſt *the form of ſound words*, which thou haſt heard of me, *in Faith and Love*, which is in Chriſt Jeſus.

4. Q. What is God?

A. God is a Spirit, infinite, eternal and unchangeable in his being, wiſdom, power, holineſs, juſtice, goodneſs, and truth.

God is, 1. A Spirit. *Joh.* 4. 24. *God is a Spirit*, and they that worſhip him, muſt worſhip him in ſpirit and in truth.

2. Infinite. *Job.* 11. 7. *Canſt thou by ſearching find out God? canſt thou find out the Almighty to perfection?*

3. Eternal. *Pſal.* 90. 2. *From everlaſting, to everlaſting, thou art God.*

4. Unchangeable. *Jam.* 1. 17. *With whom there is no variableneſs, neither ſhadow of turning.*

5. *Infinite, Eternal, amd unchangeable in his Being. Exod.* 3. 14. And God ſaid unto Moſes, *I am that I am.* And he ſaid, Thus ſhalt thou ſay unto the Children of Iſrael, *I am* hath ſent me unto you.

6 Infinite, Eternal, and Unchangeable in his Wiſdom, *Pſal.* 147. 5. Great is our Lord, and of great power, *his Underſtanding is infinite.*

7. Infinite, Eternal, and Unchangeable in his Power and Holineſs. *Rev.* 4. 8. *Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*

8. Infinite, Eternal, and Unchangeable in his Juſtice, Goodneſs, and Truth, *Exod.* 34. 6, 7. The Lord, the Lord God, merciful and gracious, long-ſuffering, and *abun-*

dant in goodneſs and truth, keeping mercy for thouſands, forgiving iniquity, tranſgreſſion and ſin, *and that will by no means clear the guilty.*

Second Day. **5. Q. Are there more Gods than one?**
A. There is but one only/ the living and true God.

There is but one,

1. Only God, *Deut.* 6. 4. Hear, O Iſrael, *The Lord our God is one Lord.*

2. Living and True God, *Jer.* 10. 10. *The Lord he is the true God, he is the living God, and an everlaſting King.*

6. Q. How many perſons are there in the God-head?
A. There are three perſons in the Godhead/ the Father/ the Son/ and the Holy Ghoſt/ and theſe three are one God/ the ſame in ſubſtance; equal in power and glory.

1. There are *three perſons* in the Godhead, the *Father*, the *Son*, and the *Holy Ghoſt*, *Mat.* 28. 19. Go ye therefore and teach all Nations, babtizing them *in the name of the Father, and of the Son, and of the Holy Ghoſt.*

2. The three perſons in the Godhead are *one God*, the *ſame* in ſubſtance, *equal* in power and glory. 1 *Joh* 5. 7. There are three that bear record in heaven, the *Father*, the *Word*, and the *Holy Ghoſt*, and *theſe three are one.*

7. Q. What are the Decrees of God?

The *Decrees* of God are his *eternal purpoſe*, according to the *counſel* of his own *Will*, whereby, for his own *glory*, he hath *fore-ordained* whatſoever comes to paſs. *Eph.* 1. 11, 12. *Being predeſtinated according to the purpoſe of him, who worketh all things after the counſel of his own will.* 12. That *we ſhould be to the praiſe of his glory.*

8. Q. How doth God execute his Decrees?
A. God executeth his Decrees/ in the works of Creation and Providence.

God executeth his decrees in the works.

1.

1. Of Creation, *Rev.* 4. 11. Thou haſt created all things, and *for thy pleaſure they are and were created.*

2. Of Providence, Dan. 4. 35. *He doth according to his will in the army of heav.n, and among the inhabitants of the earth.*

9 Q. **What is the work of Creation?** Third Day.

A. **The work of Creation is Gods making all things of nothing, by the word of his power, in the ſpace of ſix daps, and all very good.**

The work of Creation is Gods making,

1. All things, Gen. 1, 1. *In the beginning God created the heaven and the earth.*

2. All things of nothing, by the word of his power, *Heb.* 11. 3. Through faith we underſtand, that *the worlds were framed by the word of God, ſo that things which are ſeen, were not made of things that do appear.*

3. All things in the ſpace of ſix days, and all very good, Gen. 1. 31, *And God ſaw every thing that he had made, and behold it was very good, and the evening and the morning were the ſixth day.*

10 Q. **How did God create man?**

A. **God created Man, male and female, after his own image, in knowledge, righteouſneſs, and holineſs, with dominion over the creatures.**

God created man,

1, Male and female after his own image. Gen. 1. 27. *So God created man in his own image, in the image of God created he him; male and female created he them.*

2. In Knowledge. Col. 3. 10. *And have put on the new man which is renewed in knowledge, after the image of him that created him.*

3. In Righteouſneſs and Holineſs, Eph. 4. 24. *And that ye put on the new man, which after God is created in righteouſneſs and true holineſs.*

4. With dominion over the Creatures. *Gen.* 1. 28. *God bleſſed them, and God ſaid unto them, Be fruitful, and multiply, and repleniſh the earth, and ſubdue it, and have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing that moveth upon the earth.*

11. Q. **What are Gods works of Providence?**

A. **Gods works of Providence are/ his moſt holy/ wiſe/ and powerful preſerving and governing all his creatures/ and all their actions.**

Gods works of Providence are,

1. Moſt holy. Pſal. 145. 17. The Lord is righteous in all his ways, and *holy in all his works.*

2. Moſt wiſe. Iſa. 28. 29. This alſo cometh forth from *the Lord of hoſts, which is wonderful in counſel, excellent in working.*

3. His powerful *preſerving* all his creatures. Heb. 1. 3. *Upholding all things by the word of his power.*

4. His *governing* all his creatures. Pſal. 103. 19. *His Kingdom ruleth over all.*

5. His *governing* all his creatures *actions.* Mat. 10. 29. *Are not two ſparrows ſold for a farthing? and one of them ſhall not fall to the ground without your father.*

12. Q. **What ſpecial act of Providence did God exerciſe toward man/ in the eſtate wherein he was created?**

A. **When God had created man/ he entred into a covenant of life with him/ upon condition of perfect obedience/ forbidding him to eat of the tree of knowledg of good and evil/ upon pain of death.**

1. When God had created man, he entred into a *covenant of life* with him, upon condition of *perfect obedience.* Gal. 3. 12. The Law is not of Faith, but *the man that doth them ſhall live in them.*

2. God forbad man to eat of the tree of *knowledge of good and evil,* upon pain *of death.* Gen. 2. 17. *But of the*

tree

tree of knowledge of good and evil, thou ſhalt not eat of it; for in the day thou eateſt thereof thou ſhalt ſurely die.

13 Q. Did our firſt Parents continue in the eſtate wherein they were created? Fourth Day.

A. Our firſt Parents being left to the freedom of their own will, fell from the ſtate wherein they were created, *by ſinning againſt God*, Eccleſ. 7. 29. *God hath made man upright, but they have ſought out many inventions.*

14 Q. What is ſin?

Sin is any *want of conformity* unto, or *tranſgreſſion* of the Law of God. 1 *John* 3. 4 Whoſoever committeth ſin, tranſgreſſeth alſo the Law; for *ſin is the tranſgreſſion of the Law.*

15 Q. What was the ſin whereby our firſt Parents fell from the eſtate wherein they were created?

A. The ſin whereby our firſt Parents fell from the eſtate wherein they were created, was, *their eating the forbidden fruit.* Gen. 3. 6. *When the woman ſaw that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make one wiſe; ſhe took of the fruit thereof and did eat, and gave alſo to her husband with her, and he did eat.*

16 Q. Did all mankind fall in Adams firſt tranſgreſſion?

A. The Covenant being made with Adam not only for himſelf, but for his poſterity, all mankind, deſcending from him by ordinary generation, ſinned in him and fell with him, in his firſt tranſgreſſion.

1. The Covenant was made with Adam, *not only for himſelf, but for his poſterity.* Gen. 1. 28. *God bleſſed them, and God ſaid unto them, be fruitful, and multiply, and replenish the earth.* And Chap. 2. 16, 17. *The Lord commanded the man, ſaying, of every tree in the garden thou mayſt freely eat.* v. 17. *But of the tree of the knowledge of good and evil, thou ſhalt not eat of it; for in the day thou eateſt thereof thou ſhalt ſurely die.*

2. All mankind, descending from *Adam* by *ordinary* generation, sinned in him, and fell with him in his *first* transgression. *Rom.* 5. 18. *By the offence of one, judgment came upon all men to condemnation.*

Fifth Day. 17 Q. **Into what estate did the fall bring mankind?** A. **The fall brought mankind into an estate of sin and misery.** Rom. 5. 12. *By one man sin entred into the world, and death by sin, and so death passed upon all men, for that all have sinned.*

18 Q. **Wherein consists the sinfulness of that estate whereinto man fell?**

A. **The sinfulness of that estate whereinto man fell, consists in the guilt of Adams first sin, that want of original righteousness, and the corruption of his whole nature, which is commonly called Original Sin; together with all actual transgressions which proceeded from it.**

The sinfulness of that estate whereinto man fell, consists in,

1. The guilt of Adams *first* sin. Rom. 5. 19. *By one mans disobedience many were made sinners.*

2. The want of Original Righteousness. Rom. 3. 10. *There is none righteous, no not one.*

3. The *corruption* of his *whole nature*, which is commonly called *Original* sin. *Eph.* 2. 1. You hath he quickned *who were dead in trespasses and sins.* Psal. 51. 5. Behold, *I was shapen in iniquity, and in sin did my mother conceive me.*

4. All *actual transgressions*, which proceed from *Original* sin. Mat. 15. 19, 20. *Out of the heart proceed evil thoughts, murthers, adulteries, fornications, thefts, false witness, blasphemies.* V. 20. *These are the things which defile a man.*

19 Q. **What is the misery of that estate whereinto man fell?**

A. **All mankind by their fall, lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death it self, and to the pains of hell for ever.**

All mankind by their fall,

1. Lost

1. Loſt *communion* with God. Gen. 3. 8. 24. *Adam, and his wife hid themſelves from the preſence of the Lord, among the trees of the garden.* 24. *So he drove out the man.*

2. Are under Gods *wrath.* Eph. 2. 3. *We were all by nature the children of wrath, even as others.*

3. Are under Gods curſe. Gal. 3. 10. *Curſed is every one, that continueth not in all things, which are written in the book of the Law to do them.*

4. *Are made liable* to all *miſeries* in this life. Lam. 3. 39. *Wherefore doth a living man complain? a man for the puniſhment of his ſins.*

5. Are made liable to *death* it ſelf. Rom. 6. 23. *The wages of ſin is death.*

6. Are made liable to the *pains* of *hell* for *ever.* Mat. 25. 41. *Then ſhall he ſay to them on the left hand, depart from me, ye curſed, into everlaſting fire, prepared for the devil and his Angels.*

20 Q. Did God leave all mankind to periſh in the eſtate of ſin and miſery.

A. God having/ out of his meer good pleaſure/ from all eternity/ elected ſome to everlaſting life/ did enter into a covenant of grace/ to deliver them out of the ſtate of ſin and miſery/ and to bring them into an eſtate of ſalvation by a Redeemer.

1. *God,* out of his *meer* good *pleaſure,* from all *eternity, elected ſome to* everlaſting *life.* Eph. 1. 4. *He hath choſen us in him, before the foundation of the world.*

2. *God* did enter into a *Covenant of Grace* to deliver his *Elect* out of the eſtate of *ſin* and *miſery,* and to bring them into an eſtate of *Salvation* by a *Redeemer.* *Rom.* 3. 21, 22. *But now the righteouſneſs of God, without the Law, is manifeſted, being* witneſſed by the Law and the Prophets. 22. *Even the righteouſneſs of God, which is by Faith of Jeſus Chriſt, unto all, and upon all them that believe.*

21 Q.

Sixth Day. 21 Q. Who is the Redeemer of Gods Elect?

A. The only Redeemer of Gods Elect, is the Lord Jesus Christ, who being the eternal Son of God became man, and so was, and continueth to be God and man, in two distinct natures and one person for ever.

The Lord Jesus Christ,

1. Is the *only Redeemer* of Gods Elect. 1 *Tim.* 2. 5. There is one God, and *one Mediator between God and man, the man Jesus Christ.*

2. Being the Eternal *Son of God*, became *man*, Joh. 1. 14. *The Word was made flesh, and dwelt among us.*

3. Was *God and man, in two* distinct natures, and *one* person. *Rom.* 9. 5. *Of whom as concerning the flesh, Christ came, who is over all, God blessed for ever.*

4. *Continues* to be God, and man, *for ever.* Heb. 7. 24. *This man, because he continueth ever, hath an unchangeable Priesthood.*

22 Q. How did Christ, being the Son of God, become man?

A. Christ the Son of God became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, and yet without sin.

Christ the Son of God became man,

1. By taking to himself a *true body.* Heb. 1. 14. *For as much then, as the children are partakers of flesh and blood, he also himself likewise, took part of the same.*

2. By taking to himself *a reasonable soul.* Mat. 26. 38. *Then saith he unto them, my soul is exceeding sorrowful, even unto death.*

3. By being conceived by the power *of the Holy Ghost*, in the womb of the *Virgin Mary*, and *born of her.* Luk. 1. 31. 35. *Behold thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus.* 35. *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.*

4. Christ

4. *Christ was conceived and born without sin.* Heb. 7. 26. *uch an High Priest became us, who is holy, harmless, undefil-, separate from sinners.*

23 Q. **What Offices doth Christ execute as our Redeemer?**

A. **Christ as our Redeemer executeth the offices of a Prophet/ of a Priest/ and of a King/ both in his estate of humiliation/ and exaltation.**

Christ as our Redeemer, both in the estate of Humiliation and Exaltation, executeth the Office of

1. A Prophet. *Acts* 3. 22. Moses truly said unto the Fathers, *A Prophet shall the Lord your God raise up unto you of your brethren, like unto me:* him shall ye *hear in all things,* whatsoever he shall say unto you.

2. A Priest. Heb. 5. 6. *Thou art a Priest for ever, after the order of Melchizedec.*

3. A King. Psal. 2. 6. *Yet have I set my King upon my holy hill of Sion.*

24 Q. **How doth Christ execute the office of a Prophet?**

A. **Christ executeth the office of a Prophet/ in revealing to us by/ his Word and Spirit/ the will of God for our salvation.**

1. *Christ executeth the office of a Prophet in revealing to us the will of God for our salvation.* Joh. 15. 18. No man hath seen God at any time, *the only begotten Son, which is in the bosom of the Father, he hath declared him.*

2. Christ reveals to us the Will of God by his Word. Joh. 20. 31. *These things are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.*

3. Christ reveals to us the Will of God by his Spirit. John 14. 26. *The Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things.*

25 Q. How

Seventh Day. 25 Q. How doth Christ execute the office of a Priest?

A. Christ executeth the office of a Priest, in the once offering up of himself a sacrifice to satisfie divine Justice, and to reconcile us to God, and in making continual intercession for us.

Christ executeth the office of a Priest,

1. *In his once offering up of himself a sacrifice,* to satisfie divine Justice. Heb. 9. 28. *Christ was once offered to bear the sins of many.*

2. In his once offering up of himself a sacrifice, to reconcile us to God. *Heb.* 2. 17. In all things it behoved him to be made like unto his brethren, *that he might be a merciful and faithful High-Priest, in things pertaining to God, to make reconciliation for the sins of the people.*

3. In making continual intercession for us. *Heb.* 7. 25. He is able to save to the uttermost, them that come unto God by him, *seeing he ever liveth to make intercession for them.*

26 Q. How doth Christ execute the office of a King?

A. Christ executeth the office of a King in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our Enemies.

Christ executeth the office of a King,

1. In subduing us to himself. Psal. 110. 3. *Thy people shall be willing in the day of thy power.*

2. In ruling and defending us. Isa. 33. 22. *The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us.*

3. In restraining, and conquering, all his, and our Enemies. 1 Cor. 15. 25. *He must reign till he hath put all his enemies under his feet.*

27 Q. Wherein did Christs humiliation consist?

A. Christs humiliation consisted in his being born, and that in a low condition, made under the Law, undergoing the

ce the miseries of this life/ the wrath of God/ and the cursed death of the Cross/ in being buried/ and continuing under in the power of death for a time.

Christs humiliation consisted in his,

1. Being born, and that in a low condition. Luk. 2. 7. *She brought forth her first born son, and wrapped him in swadling clothes and laid him in a manger.*

2. Being made under the Law. *Gal.* 4. 4. God sent forth *his Son*, made of a woman, *made under the Law.*

3. Undergoing the miseries of this life. Isa. 53. 3. *He is despised and rejected of men, a man of sorrows, and acquainted with grief.*

4. Undergoing the wrath of God. Mat. 27. 46. *Jesus cried with a loud voice, my God, my God, why hast thou forsaken me?*

5. Undergoing the cursed death of the Cross. Phil. 2. 8. *He humbled himself, and became obedient unto death, even the death of the Cross.*

6. Being buried. 1 Cor. 15. 4. *That he was buried.*

7. Continuing under the power of death for a time. Mat. 12. 40. *As Jonas was three days and three nights in the Whales belly, so shall the son of man be three days and three nights in the heart of the earth.*

28. Q. **Wherein consisteth Christs exaltation?**

A. **Christs exaltation consisteth in his rising again from the dead on the third day/ in ascending up into heaven/ and sitting at the right hand of God the Father/ and in coming to judg the world at the last day.**

Christs exaltation consisteth in his,

1. Rising again from the dead on the third day. 1 Cor. 15. 4. *That he rose again the third day according to the scriptures.*

2. Ascending up into heaven. *Mar.* 16. 19. After the Lord had spoken unto them, *he was received up into heaven.*

3. Sitting

3. Sitting at the right hand of God the Father. *Mark* 16. 19. He was received up into heaven, and *sat at the right hand of God.*

4. Coming to *judg* the world at the last day. Acts 17. 31. *He hath appointed a day in the which he will judg the world in righteousness, by that man whom he hath ordain whereof he hath given assurance unto all men, in that he h raised him from the dead.*

Eighth Day. **29 Q. How are we made partakers of the R demption purchased by Christ?**

A. We are made partakers of the Redemp on purchased by Christ/ by the effectual application of it u us by his holy Spirit.

We are made partakers of the Redemption purchased b Christ,

1. By the effectual application of it to us. John 1. 12. *As many as received him, to them gave he power to becom the Sons of God.*

2. By his holy Spirit. *Tit.* 3. 5, 6. According to his mercy he saved us by the washing of Regeneration, and *renewing of the Holy Ghost.* v. 6. *Which he shed on us abundantly, through Jesus Christ our Saviour.*

30 Q. How doth the Spirit apply to us the Redemption purchased by Christ?

A. The Spirit applieth to us the Redemption purchased by Christ/ by working Faith in us; and thereby uniting us to Christ in our effectual calling.

The Spirit applies to us the Redemption purchased by Christ.

1. By working Faith in us. *Eph.* 2. 8. By Grace ye are saved, *through Faith, and that not of your selves, it is the gift of God.*

2 *By uniting us to Christ* by Faith. Eph. 3. 17. *That Christ may dwell in your hearts by Faith.*

3. The

3. The Spirit unites us to Christ in our effectual calling. 1 *Cor.* 1. 9. God is faithful, *by whom ye were called into the fellowship of his Son Jesus Christ.*

31 Q. **What is effectual calling?**

A. **Effectual calling is the work of Gods spirit, whereby convincing us of our sin and misery, enlightning our minds in the knowledge of Christ, and renewing our wills, he doth perswade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.**

1. Effectual calling is the work of Gods spirit. 2 Tim. 1. 9. *Who hath saved us, and called as with an holy calling.*

2. *In effectual calling, the Spirit of God* convinceth us of sin and misery. *Act.* 2. 37. When they heard this, *they were pricked in their hearts, and said unto* Peter, and the rest of the Apostles, *Men and brethren, what shall we do?*

3. The Spirit of God enlightneth our minds in the knowledg of Christ. Acts 26. 18. *To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God.*

4. The Spirit of God renews our Wills. Exek. 36. 26. *I will take away the stony heart out of your flesh, and I will give you an heart of flesh.*

5. The Spirit of God perswades and enables us to embrace Jesus Christ, freely offered to us in the Gospel. Joh. 6. 44, 45. *No man can come unto me, except the Father who hath sent me, draw him.* 45. *Every man that hath heard, and learned of the Father, cometh unto me.*

32 Q. **What benefits do they that are effectually called, partake of in this life?**

A: **They that are effectually called, do in this life partake of Justification, Adoption, Sanctification, and the several benefits which in this life do either accompany or flow from them.**

They that are effectually called, do in this life partake of,

1. Justification. Rom. 8. 30. *Whom he called, them*

he

he also justified; and whom he justified, them he also glorified

2. Adoption. *Eph.* 1.5. *Having predestinated us to the adoption of Children, by Jesus Christ, unto himself.*

3. Sanctification, and several other *benefits*, which in *this* life, do either *accompany* or *flow from* Justification. As adoption, and Sanctification. 1 *Cor.* 1. 30. Of him, ye are in Christ Jesus *who of God, is made unto us wisdom, and righteousness, and sanctification, and redemption.*

Ninth Day. 33. Q. **What is justification?**

A. **Justification is an Act of Gods free grace wherein he pardoneth all our sins / and accepteth us / as righteous in his sight / only for the righteousness of Christ / imputed to us / and received by Faith alone.**

1. Justification is an Act of Gods free grace. *Rom.* 3. 24. *Being justified freely by his grace, through the redemption, that is in Jesus Christ.*

2. *In Justification, God pardoneth* all our Sins. *Eph.* 1. 7. *In whom, we have redemption, through his blood, the forgiveness of sins, according to the riches of his grace.*

3. In justification, God accepteth us, as Righteous in his sight. 2 *Cor.* 5. 21. He hath made him Sin for us, that knew no Sin, *that we might be made the righteousness of God in him.*

4. We are accepted, as Righteous in Gods sight, *only for the Righteousness of Christ imputed to us.*

Rom. 5. 19. As by one mans disobedience, many were made sinners; *so by the obedience of one, shall many be made righteous.*

5. The Righteousness of Christ, which is imputed to us by God, for our Justification, *is received by Faith alone.* *Gal.* 2. 26. Knowing, *that a man is* not *justified by* the works of the Law, but *by the Faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the Faith of Christ.*

34 Q. What is Adoption?

A. Adoption is an act of Gods Free-grace / whereby we are received into the number / and have right to all the priviledges of the Sons of God.

1. *Adoption* is an Act of Gods Free-grace. 1 *Joh.* 3. 1. *Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God!*

2. *By Adoption, we* are received into the number of the Sons of God. *Joh.* 1. 12. *As many as received him, to them gave he power, to become the Sons of God, even to them, that believe on his Name.*

3. By Adoption, we have right to all the *Priviledges* of the Sons of God. Rom. 8. 17. *If children, then heirs, heirs of God and joynt-heirs with Christ.*

35 Q. What is Sanctification?

A. Sanctification is the work of Gods free-grace/ whereby/ we are renewed in the whole man / after the Image of God/ and are enabled / more and more to die unto sin/ and to live unto righteousness.

1. Sanctification is the work of Gods free-grace. 2 Thes. 2. 13. *God hath from the beginning, chosen you salvation, through sanctification of the Spirit.*

2. *By Sanctification, we are renewed* in the *whole* Man, after the *Image* of God. *Eph.* 4. 24. And that ye put on the *new man, which, after God is created in righteousness, and true holiness.*

3. By Sanctification we are *enabled*, more and more, *to die unto sin, and live unto righteousness. Rom.* 8. 1. There is no condemnation, *to them, that are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

36 Q. What are the benefits/ which / in this life / do either accompany or flow from Justification / Adoption/ and Sanctification?

A. The benefits/ which/ in this life / do accompany or flow from Justification/ Adoption / & Sanctification/ are

assurance of Gods love/ peace of conscience/ joy in the
in Ghost/ increase of Grace/ and perseverance therein/
to the end.

*The benefits, which, in this life, do either accompany
flow from Justification, Adoption, and Sanctification, are*

1. Assurance of Gods Love. *Rom.* 5. 5. Hope mak
not ashamed, because *the love of God is shed abroad in
hearts, through the holy Ghost*, which is given unto us.

2. Peace of *Conscience*. Rom. 5. 1. *Being justified
Faith, we have peace with God, through our Lord Je
Christ.*

Phil. 4. 7. *The peace of God*, which passeth all und
standing, *shall keep your hearts and minds thrô Christ Je*

3. Joy in the Holy Ghost. *Rom.* 5. 2. By whom
we have access by Faith, into this grace, wherein we sta
and rejoice in hope of the glory of God.

4. Increase of Grace. Prov. 4. 18. *The path of the j
is as the shining light that shineth more and more unto the
fect day.*

5. Perseverance in *Grace* unto the end. 1 *John* 5. 1
These things have I written unto *you that believe on
name of the Son of God, that ye may know that ye have
ternal life.*

1 Pet. 1. 5. *Who are kept by the power of God throu
Faith unto salvation.*

Tenth Day. 37 Q. **What benefits do Believers receive fro
Christ at their death?**

A. **The souls of Believers are at their dea
made perfect in holiness/ and do immediately pass in
Glory/ and their bodies being still united to Christ/ do r
in their Graves till the Resurrection.**

At their death, Believers

1. *Souls* are made perfect in holiness, Heb. 12. 23.
the spirits of just men made perfect.

2. So

2. *Souls* do immediately paſs into Glory. *Phil.* 1. 23. Having a deſire *to depart and to be with Chriſt.*

Luk. 23. 43. *To day ſhalt thou be with me in Paradiſe.*

3. *Bodies* are ſtill united unto Chriſt. 1 Theſ. 4. 14. *Them which ſleep in Jeſus* will God bring with him.

4. Bodies do reſt in their Graves. *Iſa.* 57. 2. He ſhall enter into peace, *they ſhall reſt in their beds*, each one walking in his uprightneſs.

5. Bodies do *reſt* in their *Graves* till the *Reſurrection.* Job. 19. 26. *Though after my skin Worms deſtroy this body, yet in my fleſh ſhall I ſee God.*

38 Q. **What benefits do Believers receive from Chriſt at the Reſurrection?**

A. **At the Reſurrection/ Believers being raiſed up in glory/ ſhall be openly acknowledged and acquitted in the day of Judgment/ and made perfectly bleſſed in full enjoying of God to all eternity.**

At the Reſurrection Believers ſhall be,

1. Raiſed up in Glory. 1 *Cor.* 15. 43. It is ſown in diſhonour, *it is raiſed in glory.*

2. Openly *acknowledged* and *acquitted* in the day of Judgment. Mat. 10. 32. *Whoſoever ſhall confeſs me before men, him will I alſo confeſs before my Father which is in heaven.*

3. made perfectly bleſſed *in full enjoying of God.* 1 *Joh.* 3. 2. When he ſhall appear we ſhall be like him; *for we ſhall ſee him as he is.*

4. Bleſſed in the enjoying of God *to all Eternity.* 1 Theſ. 4. 17. *So ſhall we ever be with the Lord.*

39 Q. **What is the duty which God requireth of man?**

A. **The duty which God requireth of man/ is obedience to his revealed will.** Mic. 6. 8. *He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God?*

40 Q. What did God at first reveal unto Man/ for the Rule of his Obedience?

The Rule which God at first revealed to man/ for his obedience/ was the Moral Law.

Rom. 2. 14, 15. *When the Gentiles which have not the Law, do by nature the things contained in the Law, these having not the Law, are a Law unto themselves.* 15. *Which shew the work of the Law written in their hearts.*

Eleventh Day. 41 Q. Where is the Moral Law summarily comprehended?

The Moral Law/ is summarily comprehended in the Ten Commandments. Deut. 10. 4. He wrote on the Tables/ according to the first writting/ the Ten Commandments.

Mat. 19. 17. *If thou wilt enter into life, keep the Commandments.*

42. Q. What is the sum of the Ten Commandments?

The sum of the Ten Commandments/ is to love/

1. The Lord our God/ with all our heart/ with all our soul/ with all our strength/ and with all our mind.

Mat. 22. 37, 38. *Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind.* 38. *This is the first and great Commandment.*

2. Our Neighbour/ as our selves. Mat. 22. 39. *And the second is like unto it, Thou shalt love thy Neighbour as thy self.* 40. *On these two Commandments, hang all the Law, and the Prophets.*

43 Q. What is the Preface to the Ten Commandments?

The Preface to the Ten Commandments/ is/ in these words/ I am the Lord thy God/ which have brought thee out of the Land of Egypt/ out of the House of bondage. Exod. 20. 2.

44 Q. What doth the Preface to the Ten Commandments teach us?

A. The Preface to the Ten Commandments teacheth us That because God is the Lord/ and our God and Redeemer/ therefore we are bound to keep all his Commandments.

The Preface to the Ten Commandments teacheth us, that we are bound to keep all Gods Commandments:

1. Becauſe God is the *Lord.*

Deut. 11. 01. *Thou ſhalt love the Lord; and keep his Commandments alway.*

2. Becauſe the Lord is *our God.*

Deut. 11. 01. *Thou ſhalt love the Lord thy God, and keep his charge, and his ſtatutes, and his judgements, and his Commandments alway.*

3. Becauſe the Lord is our *Redeemer.*

Luke 1.74,75. *That we being delivered out of the hands of our enemies, might ſerve him without fear.* 75. *In holineſs, and righteouſneſs, before him, all the dayes of our lifes.*

45 Q. **What is the firſt Commandment?** Twelfth Day.

The *firſt* Commandment is, *Thou ſhalt have no other Gods before me,* Exod. 20. 3.

46 Q. **What is required in the firſt Commandment?**

A. **The firſt Commandment requireth us to know and acknowledge God/ to be the only true God/ and our God/ and to worſhip and glorifie him accordingly.**

God requireth us,

1. To *know* Him, to be the *only True God.*

1 *Chron.* 28. 9. And thou *Solomon,* my Son, *Know thou the God of thy Father.*

2. To *acknowledge* Him to be *our God.*

Deut. 26. 17. *Thou haſt avouched the Lord this day, to be thy God,* and to walk in His ways, and to keep His ſtatutes, and His Commandments, and to hearken to His voice.

3. To *worſhip, and glorifie* Him; *as* the *only true God,* and *our God.*

Mat. 4. 10. *Thou ſhalt worſhip the Lord thy God, and Him only ſhalt thou ſerve.*

47 Q. **What is forbidden in the firſt Commandment?**

 A. The

A. The first Commandment forbiddeth the denying or not worshipping/ and glorifying the true God/ as God and our God/ and the giving that worship / and glory/ to any other/ which is due unto him alone.

God forbiddeth,

1. The *denying* of him to be the *True* God. Psal. 14. 1. *The fool hath said in his heart, there is no God.*

2. The *not worshipping and glorifying* of him *as* God. Rom. 1. 20, 21. *They are without excuse, because that when they knew God, they glorified him not as God.*

3. The *not worshipping* and glorifying of him *as our God.*

Psal. 81. 11. My people would not hearken unto my voice, and *Israel would none of me.*

4. The *giving* that *worship* and glory, *to any other*, which is due to him *alone.*

Rom. 1. 15. *Who changed the truth of God into a lye, and worshipped and served the Creature, more than the Creator, who is blessed for ever.*

48. Q. What are we especially taught by these words; (Before me) in the first Commandment?

These words, *Before me*, in the *first* Commandment, teach us, that *God* who *seeth* all things, *taketh notice of*, and *is much displeased with* the sin of *having any other God.*

Psal. 44. 20. 21. *If we have forgotten the name of our God, or stretched out our hands to a strange God.* 21. *Shall not God search out this?*

Thirteenth Day. **49 Q. Which is the second Commandment?**

The second Commandment is/ Thou shalt not make unto thee any graven Image / or any likeness of any thing/ that is in heaven above / or that is in the earth beneath / or that is in the water under the earth/ Thou shalt not bow down thy self to them / nor serve them: for I the Lord thy God am a Jealous God/ visiting the iniquities of the fathers upon the children/ unto

the third and fourth generation of them that hate me/ and shewing mercy to thousands of them that love me/ and keep my Commandments. Exod. 20. 4, 5, 6.

50 Q. What is required in the second Commandment?

A. The second Commandment requireth the receiving/ observing/ and keeping pure and entire / all such religious Worship and Ordinances/ as God hath appointed in his Word.

God requireth,

1. The *receiving* all such *Religious Worship* and *Ordinances*, as he hath appointed in his Word.

Deut. 32. 46. *Set your hearts unto all the words which I testifie among you this day, which ye shall command your children to observe, to do all the words of this Law.*

2. The observing all such Religious Worship and Ordinances, as he hath appointed in his Word.

Mat. 28. 20. *Teaching them to observe all things, whatsoever I have commanded you.*

3. The keeping pure and entire, all such Religious Worship and Ordinances, as he hath appointed in his Word.

Deut. 12. 32. *Whatsoever I command you observe to do it, thou shalt not add thereto, nor diminish from it.*

51 Q. What is forbidden in the second Commandment?

A. The second Commandment forbiddeth the worshipping of God by Images / or any other way not appointed in his Word.

God forbiddeth the worshiping of himself,

1. By Images.

Deut. 4. 15. 16. *Take ye good heed unto your selves; for ye saw no manner of similitude, in the day, that the Lord spake unto you in* Horeb. 16. *Lest you corupt your selves, and make you a graven Image.*

2. By any way that is not appointed in his Word. Col. 2. 18. *Let no man beguile you of your reward, in a voluntary humility, and worshipping of Angels, intruding into those*

things which he hath not ſeen, vainly puft up by his fleſh mind.

52 Q. **What are the reaſons annexed to the ſecond Commandment?**

A. **The reaſons annexed to the ſecond Commandment are Gods ſoveraignty over us/ his propriety in us/ and the zeal he hath to his own worſhip.**

1. Gods *ſoveraignty* over us, ſhould move us to keep the ſecond Commandment. Pſal 95. 2, 3. *Let us come before his preſence with thanksgiving, and make a joyful noiſe unto him with Pſalms.* v. 3. *For the Lord is a great God, and a great king above all gods.*

2. Gods *propriety* in us ſhould move us to keep the ſecond Commandment. Pſal. 45. 11. *He is thy Lord, and worſhip thou him.*

3. The *zeal* which God hath to his own *worſhip* ſhould move us to keep the ſecond Commandment. Exod. 34.14. *Thou ſhalt worſhip no other God; for the Lord, whoſe name is jealous, is a jealous God.*

Fourteenth day. 53 Q. **Which is third Commandment?**

A. **The third Commandment is, Thou ſhalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltleſs that taketh his name in vain.** Exod. 20. 7.

44 Q. **What is required in the third Commandment?**

A. **The third Commandment requireth the holy and reverent uſe of Gods Names/ Titles/ Attributes/ Ordinances/ Word and Works.**

God requireth the holy and reverend uſe of his,

1. Names.

Pſal. 29. 2. *Give unto the Lord the glory due to his name.*

2. Titles and Attributes.

Rev. 15. 3, 4. Great and marvellous are thy works, *Lord God Almighty*; juſt and true are thy ways, *thou King of Saints.* 4. *Who ſhall not fear thee, O Lord, and glorifie thy name?*

3. Ordi-

3. Ordinances.

Eccleſ. 5. 1. *Keep thy foot when thou goeſt to the houſe of God, and be more ready to hear than to give the ſacrifice of fools.*

4. Word.

Pſal. 38. 2. *I will praiſe thy Name* for thy loving kindneſs, and *for thy truth; for thou haſt magnified thy word, above all thy name.*

5. Works.

Job. 36. 24. *Remember, that thou magnifie his work which men behold.*

55 Q. What is forbidden in the third Commandment? A. God forbiddeth all profaning or abuſing of any thing whereby he makes himſelf known.

Mal. 2. 2. *If ye will not lay it to heart; to give glory to my Name, ſaith the Lord of Hoſts, I will even ſend a curſe upon you*

56 Q. What is the Reaſon annexed to the third Commandment? A. The reaſon annexed to the third Commandment is, That however the breakers of this Commandment may eſcape puniſhment from men, yet the Lord our God will not ſuffer them to eſcape his righteous judgement.

Deut. 28. 58, 59. *If thou wilt not obſerve to do all the words of this Law, that thou mayeſt fear this glorious and fearful Name, the Lord thy God. 59. Then the Lord will make thy plagues wonderful.*

57 Q. Which is the fourth Commandment? Fifteenth Day.

The fourth Commandment is Remember the Sabbath day to keep it holy. 9. Six days ſhalt thou labour, and do all thy work. 10. But the ſeventh day is the Sabbath of the Lord thy God. In it, thou ſhalt not do any work, thou nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattle, nor thy ſtranger that is within thy gates. 11. For in ſix days, the

the Lord made heaven and earth/ the sea/ and all that in them is/ and rested the seventh day/ wherefore the Lord blessed the Sabbath day/ and hallowed it/ Exod. 20. 8, 9, 10.

58 Q. What is required in the fourth Commandment?

A. The fourth Commandment requireth the keeping holy to God such set times as he hath appointed in his word/ expressly one whole day in seven to be a holy Sabbath to himself.

God requireth the keeping holy to himself,

1. Such *set* times as he hath appointed in his word.

Lev. 19. 30. *Ye shall keep my Sabbaths, and reverence my Sanctuary, I am the Lord.*

2. Expresly one whole day in *seven* to be an holy Sabbath to himself.

Deut. 5. 12. *Keep the Sabbath day to sanctifie it as the Lord thy God hath commanded thee.*

59 Q. Which day of the seven hath God appointed to be the weekly Sabbath?

A. From the beginning of the world to the resurrection of Christ/ God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week ever since/ to continue to the end of the world/ which is the Christian Sabbath.

1. From the *beginning* of the world to the *resurrection* of Christ, God appointed the *seventh day* of the week to be the weekly *Sabbath.* Gen. 2. 3. *God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made.*

2. Ever *since* the *resurrection of Christ,* God appointed the *first day* of the week to be the *weekly* Sabbath, and to *continue* to the end of the world as the *Christian* Sabbath.

Acts 20. 7. *Upon the first day of the week, when the Disciples came together to break bread, Paul preached unto them.*

Rev. 1. 10. I was in the spirit *upon the Lords day.*

60 Q.

60 Q. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified by an holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the whole time in the publick and private exercises of Gods worship, except so much as is to be taken up in the works of necessity and mercy.

The Sabbath is to be sanctified,

1. By an holy *resting* all that day, even from such *worldly employments* and *recreations* as are lawful on other days.

Lev. 23. 3. *Six days shall work be done, but the seventh day is the Sabbath of rest, an holy convocation, ye shall do no work therein.*

2. By spending the *whole* time in the *publick* and *private* exercises of Gods *worship.*

Psal. 92. 1, 2. *A Psalm or song for the Sabbath day,* v. 1. *It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most high.* 2. *To shew forth thy loving kindness in the morning, and thy faithfulness every night.*

3. Works of *necessity* and *mercy* may and ought to be performed on the *Sabbath day.*

Mat. 12. 11, 12. *What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will not he lay hold on it and lift it out?* 12. *How much then is a man better than a sheep? wherefore it is lawful to do well on the Sabbath day.*

61 Q. What is forbidden in the fourth Commandment

Sixteenth Day.

A. The fourth Commandment forbiddeth the omission, or careless performance of the duties required, and the prophaning the day by idleness, or doing that which is in it self sinful, or by unnecessary thoughts, words or works, about worldly employments or recreations.

God

God forbiddeth,

1. The *omiſſion*, or *careleſs performance* of the duti required on the Sabbath-day.

Mal. 1. 13. *Ye ſaid alſo, behold, what a wearineſs is, and ye have ſnuffed at it, ſaith the* Lord *of hoſts; and brought that which was torn, and the lame, and the ſick thus you brought an offering, ſhould I accept this at you hands, ſaith the* Lord?

2. The *profaning the Sabbath-day,*

By idleneſs, or doing that which is in it ſelf ſinful.

Ezek. 23. 38. *They have defiled my Sanctuary in th ſame day, and have profaned my Sabbaths.*

3. The *profaning the Sabbath day.*

By *unneceſſary* thoughts, words or works, about *worldly employments*, or *recreations.*

Iſa. 58. 13. *If thou turn away thy foot from the Sabbath, from doing thy pleaſure on my holy day, and call the Sabbath a delight, the holy of the* Lord, *honourable, and ſhalt honour him, not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking thine own words.*

62 Q. What are the Reaſons annexed to the fourth Commandment?

A. The Reaſons annexed to the fourth Commandment are Gods allowing us ſix daps of the Week for our employments/ his challenging a ſpecial propriety in the ſeventh/ his own example/ and his bleſſing the Sabbath day.

Gods,

1. Allowing us *ſix days* of the week *for our own employments*, ſhould move us to keep the fourth Commandment.

Exod. 31. 15, 16. *Six days may work be done, but in the ſeventh is the Sabbath of reſt.*

2. Chal-

2. Challenging ſpecial *propriety* in the *ſeventh* day, ſhould move us to keep the fourth Commandment.

Lev. 23. 3. *Ye ſhall do no work therein, it is the Sabbath of the* Lord *your God, in all your dwellings.*

3. Own *example* ſhould move us to keep the fourth Commandment.

Exod. 31. 17. *It is a ſign between me and the children of Iſrael for ever; for in ſix days the* Lord *made heaven and earth, on the ſeventh day he reſted, and was refreſhed.*

4. *Bleſſing the Sabbath* day, ſhould move us to keep the fourth Commandment.

Gen. 2. 3. *God bleſſed the Sabbath day, and ſanctified it.*

63 Q. Which is the fifth Commandment?

A. The *fifth* Commandment is, *Honour thy father and thy mother, that thy days may be long in the land, which the* Lord *thy God giveth thee,* Exod. 20. 12.

64 Q. What is required in the fifth Commandment?

A. *God requireth the preſerving the honour, and performing the duties belonging to every one, in their ſeveral places and relations.*

1. As Superiors,

Eph. 5. 21, 22. *Submitting your ſelves one to another in the fear of God.* 22. *Wives, ſubmit your ſelves unto your own Husbands, as unto the* Lord.

Eph. 6. 1. 5. *Children, obey your Parents in the* Lord. 5. *Servants, be obedient to them that are your Maſters, according to the fleſh.*

Rom. 13. 1. *Let every ſoul be ſubject to the higher powers.*

2. As inferiors.

Eph. 6. 9. *Ye Maſters, do the ſame things unto them, knowing that your Maſter alſo is in heaven.*

3. As

3. As Equals.

Rom. 12. 10. *Be kindly affectioned one to another with brotherly love, in honour preferring one another.*

Seventeenth Day.

65 Q. What is forbidden in the fifth Commandment.

A. God forbiddeth the *neglecting* of, or doing any thing *against* the *honour* and *duty* which belongeth to *every one*, in their several *places* and *relations*.

Rom. 13. 7,8. *Render to all their dues, tribute to whom tribute is due, custom to whom custom fear to whom fear, honour to whom honour,* 8. *Owe no man any thing, but to love one another*

66 Q. What is the reason annexed to the fifth Commandment?

A. The *reason* annexed to the *fifth* Commandment is a promise of *long life* and *prosperity*, as far as it shall serve for *Gods glory* and their *own good*, to all such as keep this Commandment.

Eph. 6. 2, 3. *Honour thy father and thy mother, which is the first Commandment with promise.* 3. *That it may be well with thee, and that thou mayst live long on the earth.*

67 Q. Which is the sixth Commandment?

A. The *sixth* Commandment is, *Thou shalt not kill.* Exod 20. 13.

68 Q. What is required in the sixth Commandment?

A. The sixth Commandment requireth all lawful endeavours to preserve our own life and the life of others.

God requireth all lawful endeavours to preserve,

1. *Our own life.*

Eph. 5. 28, 29. So ought men *to love* their wives, even as *their own bodies.* 29. *For no man ever yet hated his own flesh, but nourisheth and cherisheth it.*

2. The life of *others*. Psal. 82. 3, 4. *Defend the poor and fatherless.* 4. *Deliver the poor and needy.*

Job. 29. 13. *The blessing of him that was ready to perish came upon me.*

69 Q. **What is forbidden in the sixth Commandment?** Eighteenth Day.

A. **The sixth Commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, and whatsoever tendeth thereunto.**

God forbiddeth the taking away of,

1. Our own life. Acts 16. 28. *Paul* cried with a loud voice, saying, *do thy self no harm.*

2. The life of our neighbour unjustly,

Gen 9. 6. *Whoso sheddeth mans blood, by man shall his blood be shed.*

3. God forbiddeth whatsoever tendeth to the taking away of our own life, or the life of our neighbour unjustly. Prov. 24. 11, 12. *If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain.* 12. *If thou sayest, behold we knew it not, doth not he that pondereth the heart consider it?*

70 Q. **What is the seventh Commandment?**

A. The *seventh* Commandment is, *Thou shalt not commit adultery*, Exod. 20. 14.

71 Q. **What is required in the seventh Commandment?**

A. **The seventh Commandment requireth the preservation of our own and our neighbours chastity, in heart, speech, and behaviour.**

God requireth the preservation of,

1. Our own *Chastity.*

1 Thes. 4. 4. *Every one of you shall know how to possess his vessel in sanctification and honour.*

2. Our *Neigbours* Chastity.

Ephes. 5. 11, 12. *Have no fellowship with the unfruitful works*

works of darkneſs, but reprove them rather. 12. *For it a ſhame, even to ſpeak of thoſe things which are done them in ſecret.*

3. *Our own and our neighbours chaſtity* in heart.

2 Tim. 2. 22. *Flee youthful luſts,* but follow Righteouſneſs, Faith, Charity.

4. *Our own and our neighbours chaſtity* in ſpeech.

Col. 4. 6. *Let your ſpeech be alway with grace ſeaſoned with ſalt.*

5. *Our own and our neighbours chaſtity* in behaviour.

1 Pet. 3. 2. *While they behold your chaſt converſation coupled with fear.*

Nineteenth Day.

72 Q. What is forbidden in the ſeventh Commmandment?

A. The ſeventh Commandment forbiddeth all unchaſt thoughts/ words/ and actions.

God forbiddeth all unchaſt,

1. Thoughts.

Mat. 5. 28. *Whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.*

2. Works.

Epheſ. 5. 4. *Neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient.*

3. Actions.

Eph 5. 3. *Fornication and all uncleanneſs let it not be once named among you.*

73 Q. What is the eighth Commandment?

A. The *eighth* Commandment is, *Thou ſhalt not ſteal.* Exod. 20. 15.

74 Q. What is required in the eighth Commandment?

A. The eighth Commandment requireth the lawful procuring and furthering the wealth and outward eſtate of our ſelves and others.

God

God requireth the lawful

1. Procuring the wealth & outward eſtate of our ſelves.

Rom. 12. 17. *Provide things honeſt in the ſight of all men.*

2. Furthering the wealth & outward eſtate of our ſelves.

Prov. 27. 23. *Be thou diligent to to know the ſtate of thy flocks, and look well to thy herds.*

3. *Procuring* the wealth and outward eſtate of others.

Lev. 25. 35. *If thy brother be waxen poor, and fallen in decay with thee, then thou ſhalt relieve him.*

4. *Furthering* the wealth and outward eſtate of others.

Phil. 2. 4. *Look not every man on his own things, but every man alſo on the things of others.*

75 Q. **What is forbidden in the eighth Commandment?** Twentieth Day.

A. **The eighth Commandment forbiddeth whatſoever doth or may unjuſtly hinder our own or our neighbours wealth/ and outward eſtate.**

God forbiddeth whatſoever

1. *Doth* unjuſtly hinder *our own wealth*, & outward eſtate.

1 Tim. 5 8. *If any provide not for his own, and eſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe than an Infidel.*

2. *May* unjuſtly hinder *our neighbours wealth*, and outward eſtate. Prov. 28. 19. *He that followeth after vain perſons, ſhall have poverty enough.*

3. *Doth* unjuſtly hinder *our neighbours wealth*, and outward eſtate. Prov. 21. 6. *The getting of treaſures by a lying tongue is a vanity toſſed to & fro of them that ſeek death.*

4. *May* unjuſtly hinder *our neighbours wealth*, and outward eſtate. Job. 20. 19, 20. *Becauſe he hath oppreſſed, and hath forſaken the poor, becauſe he hath violently taken away an houſe which he builded not.* 20. *Surely, he ſhall not feel quietneſs in his belly.*

76 Q. **Which is the ninth Commandment?**

A. The *ninth* Commandment is, *Thou ſhalt not bea falſe witneſs againſt thy neighbour.* Exod. 20. 16.

77 Q. **What is required in the ninth Commandment?**

A. **The ninth Commandment requireth the maintaining and promoting of truth between man and man and of our own and our neighbours good name/ eſpecially in witneſs bearing.**

God requireth the maintaining, and promoting,

1. Of *Truth*, between man and man.

Zac. 8. 6. *Speak ye every man the truth to his neighbour*

2. Of our own good Name.

1 Pet. 3. 16. Act. 25. 16. *Having a good conſcience, that whereas they ſpeak evil of you, as of evil doers, they may be aſhamed that falſly accuſe your good converſation in Chriſt.* Act. 25. 16. *Paul ſaid, I ſtand at Cæſars judgment ſeat to the Jews have I done no wrong.*

3. Of our *neighbours* good name. 3 Joh. 12. *Demetrius hath a good report of all men, and of the truth it ſelf, yea and we alſo bear record.*

4. Of truth, eſpecially in *witneſs bearing.* Prov. 14. 25. *A faithful witneſs will not lye.* 25. *A true witneſs delivereth ſouls.*

Twenty-firſt Day.

78 Q. **What is forbidden in the ninth Commandment?**

A. **The ninth Commandment forbiddeth whatſoever is prejudicial to truth/ or injurious to our own or our neighbours good name.**

God forbiddeth whatſoever is,

1. Prejudicial to Truth. Rom. 3. 13. *With their tongues they have uſed deceit.*

2. Injurious to our own good name. Job 27. 5. *God forbid that I ſhould juſtifie you till I die, I will not remove my integrity from me.*

3. Injurious to our *neighbours* good name. Pſal. 15. *He that backbiteth not with his tongue, nor doeth evil to his neighbour*

neighbour, nor taketh up a reproach againſt his neighbour.

79 Q. **Which is the tenth Commandment?**

A. The *tenth* Commandment is, *Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man ſervant, nor his maid ſervant, nor his ox, nor his aſs, nor any thing that is thy neighbours.*

80 Q. **What is required in the tenth Commandment?**

A. **The tenth Commandment requireth full contentment with our own condition/ with a right and charitable frame of ſpirit/ towards our neighbour and all that is his.**

God requireth,

1. Full *contentment* with our own condition. Heb. 13. 5. *Let your converſation be without covetouſneſs, and be content with ſuch things as you have.*

2. A right and *charitable frame of ſpirit*, towards our *neighbour*, and all that is his. Rom. 12. 15. *Rejoyce with them, that do rejoyce and weep with them that weep.* 1 Cor. 13. 4, 5 6. *Charity ſuffereth long, and is kind; charity envieth not: charity vaunteth not it ſelf, is not puffed up.* 5. *Doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil.* 6. *Rejoyceth not in iniquity, but rejoyceth in the truth.*

81 Q. **What is forbidden in the tenth Commandment?** Twenty ſecond Day.

A. **The tenth Commandment forbiddeth all diſcontentment with our own eſtate/ envying/ or grieving at the good of our neighbour/ and all inordinate motions and affections/ to any thing that is his.**

God forbiddeth,

1. All diſcontentment with our own eſtate. 1 Cor. 10. 10. *Neither murmure ye, as ſome of them alſo murmured, and were deſtroyed of the deſtroyer.*

2. Envying or grieving at the good of our neighbour. Gal. 5. 26 *Let us not be deſirous of vain glory, provoking one another, envying one another.*

3. All inordinate motions and affections, to any thing that is our neighbours.

Col. 3. 5. *Mortifie your members which are upon the earth, fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry.*

82 Q. Is any man able perfectly to keep the Commands of God?

A. No meer man ſince the fall/ is able in this life perfectly to keep the Commandments of God/ but daily doth break them/in thought/word/and deed.

1. No meer man ſince the fall, is able in this life perfectly to keep the Commandments of God.

Eccleſ. 7. 20. *There is not a juſt man upon earth that doth good, and ſinneth not.*

2. *Every meer man ſince the fall, doth in this life break the Commandments of God, in*

3. *Thought.* Gen. 8. 21. *The imagination of mans heart is evil from his youth.*

4. *Every meer man ſince the fall, doth daily break the Commandments of God in word.*

Jam. 3. 8. *The tongue can no man tame, it is an unruly evil full of deadly poiſon.*

5. *Every meer man ſince the fall, doth break the Commandments of God in deed.*

Jam. 3. 2. *In many things we offend all.*

83 Q. Are all tranſgreſſions of the Law equally hainous?

A. Some ſins in *themſelves*, and by reaſon of ſeveral *aggravations*, are *more hainous* in the ſight of God, than others.

Joh. 19. 11. *He that delivered me unto thee, hath the greater ſin.*

Twenty-third day.

84 Q. What doth every ſin deſerve?

A. Every ſin deſerveth Gods wrath/and curſe/ both in this life/and that which is to come.

Every

Every ſin deſerves Gods *wrath* and *curſe*, in

1. This life.

Gal. 3. 10. *Curſed is every one that continueth not in all things, which are written in the book of the Law to do them.*

2. That life, which is to come.

Mat. 25. 41. *Then ſhall he ſay unto them, on the left hand, depart from me ye curſed into everlaſting fire, prepared for the Devil and his Angels.*

85 Q. What doth God require of us/ that we may eſcape the wrath and curſe due unto us for ſin?

A. To eſcape the wrath & curſe of God due to us for ſin/ God requireth of us/ Faith in Jeſus Chriſt/ repentance unto life/ with the diligent uſe of all outward means/ whereby Chriſt communicateth to us the benefits of Redemption.

To eſcape the wrath and curſe of God due to us for ſin, God requireth of us,

1. Faith in Jeſus Chriſt.

Joh. 3. 16. *God ſo loved the world, that he gave his only begotten ſon, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life.*

2. Repentance unto life. *Acts* 20. 21. *Teſtifying both to the Jews, and alſo to the Greeks, Repentance towards God, and faith towards our Lord Jeſus Chriſt.*

3. The *diligent* uſe of all outward *means*, whereby Chriſt communicateth to us the benefits of Redemption. Prov. 2. 1. to 6. *My Son, if thou wilt receive my words, and hide my Commandments with thee. 2. So that thou incline thine ear unto wiſdom, and apply thine heart unto underſtanding. 3. Yea, if thou crieſt after knowledg, and lifteſt up thy voice for underſtanding. 4. If thou ſeekeſt for her as ſilver, and ſearcheſt for her, as for hid treaſure. 5. Then ſhalt thou underſtand the fear of the Lord, and find the knowledg of God.*

86 Q. What is Faith in Jeſus Chriſt?

A. Faith in Jeſus Chriſt is a ſaving grace/ whereby

we receive/ and rest upon him alone for Salvation/ as he is offered to us in the Gospel?

1. Faith in Jesus Christ is a *saving grace.* Heb. 10. 39. *We are* not of them, who draw back unto perdition, but *of them, that believe to the saving of the soul.*

2. By Faith we *receive* Jesus Christ. *Joh.* 1. 12. *As many as received him*, to them gave he power to become the Sons of God, *even to them, that believe on his Name.*

3. By Faith, we *rest* upon Jesus Christ alone for Salvation. Phil. 3. 9. *And be found in him, not having mine own Righteousness, which is of the Law, but that, which is through the faith of Christ, the Righteousness, which is of God by Faith.*

4. By Faith we receive, and rest upon Jesus Christ, *as he is offered* to us in the Gospel. *Isa.* 33. 22. *The Lord is our judge, the Lord is our Law giver the Lord is our King, he will save us.*

Twenty fourth Day.

87 Q. What is repentance unto life?

A. Repentance unto life is a saving grace/ whereby a sinner/ out of the true sense of his sin/ and apprehension of the mercy of God in Christ doth/ with grief/ and hatred of his sin/ turn from it unto God/ with full purpose of/ and endeavour after new obedience.

Repentance unto life,

1. Is a saving Grace. *Acts* 11. 18. *Then hath God also to the Gentiles, granted repentance unto life.*

2. Ariseth out of the true *sense* of Sin. *Acts* 2. 37. *When they heard this, they were pricked in their hearts, and said unto Peter, and the rest of the Apostles, Men, and Brethren, what shall we do?*

3. Ariseth out of the true apprehension of the *mercy* of God in Christ. Joel 2. 13. *Rent your hearts, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.*

4. By

4. By Repentance unto life, a ſinner doth with *grief* and *hatred* of his ſin, *turn* from it unto *God*. Jer. 31.18,19. *Turn thou me, and I ſhall be turned, for thou art the Lord my God.* 19. *Surely after I was turned, I repented, and after that I was inſtructed, I ſmote upon my thigh, I was aſham'd, yea even confounded, becauſe I did bear the reproach of my youth.*

5. Repentance unto life is *accompanied* with full *purpoſe* of, and *endeavour* after *new obedience*. *Pſal.* 119.59. *I thought on my ways, and turned my feet into thy Teſtimonies.*

88 Q. **What are the outward means/ whereby Chriſt communicateth to us the benefits of Redemption?**

A. **The outward and ordinary means/ whereby Chriſt communicates to us the benefits of Redemption/ are his Ordinances/ eſpecially the Word/ Sacraments and Prayer/ all which are made effectual to the Elect for Salvation.**

Acts 2. 41,42. *Then they that gladly received his word, were baptized.* 42. *And they continued ſtedfaſtly in the Apoſtles doctrine, and fellowſhip, and in breaking of bread, and in prayers.*

89 Q. **How is the Word made effectual to Salvation?**

A. **The Spirit of God maketh the reading, but eſpecially the preaching of the Word/ an effectual means of convincing and converting ſinners/ and of building them up in holineſs and comfort/ through Faith into Salvation.**

The Spirit of God maketh the reading, but eſpecially the preaching of the Word, an effectual means of,

1. *Convincing* and *converting* ſinners. *Pſal.* 19.7. *The Law of the Lord is perfect, converting the Soul, the teſtimony of the Lord is ſure, making wiſe the ſimple.*

2. Building up Saints in holineſs, and comfort. 1 *Theſ.* 1. 6. *Ye became followers of us, and of the Lord having received the Word in much affliction, with joy of the Holy Ghoſt.*

3. Building up Saints through faith *unto ſalvation*. Rom. 1.16. *I am not aſhamed of the Goſpel of Chriſt, for it is the power of God unto ſalvation, to every one that believeth.*

Twenty-fifth day.

90 Q. How is the Word to be read and heard, that it may become effectual to Salvation?

A. That the Word may become effectual to Salvation, we must attend thereunto, with diligence, preparation, and prayer, receive it with faith, and love, lay it up in our hearts, and practise it in our lifes.

That the word may become effectual to Salvation, we must,

1. *Attend* thereunto with diligence. *Prov.* 8. 34. *Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.*

2. Attend thereunto with Preparation. 1 *Pet.* 2. 1, 2. *Laying aside all malice, and all guile, and hypocrisies, and envies, and evil speakings.* 2. *As new born babes, desire the sincere milk of the Word, that ye may grow thereby.*

3. Attend thereunto with Prayer. *Psal.* 119. 18. *Open thou mine eyes, that I may behold wonderful things out of thy Law.*

4. Receive it with Faith. *Heb.* 4.2 *The word preached did not profit them, not being mixed with faith, in them that heard it.*

5. Receive it with Love. 2 *Thes.* 2. 10. *They received not the love of the truth, that they might be saved.*

6. Lay it up in your hearts. *Psal.* 119. 11. *Thy word have I hide in my heart, that I might not sin against thee.*

7. Practise it in our lifes. *Jam.* 1. 25. *Whoso looketh into the perfect law of Liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed.*

91 Q. How do the Sacraments become effectual means of Salvation?

A. The Sacraments become effectual means of Salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of the Spirit in them, that by Faith receive them.

The

The Sacrament become effectual means of Salvation,

1. Not from any *vertue* in them, or in him, that doth administer them. 1 *Cor.* 3. 7. *Neither is he that planteth any thing, neither he that watereth,* but God that giveth the increase.

2. Only by the blessing of Christ, and the working of his Spirit in them, that by Faith receive them. 1 *Pet.* 3. 21. The like figure whereunto, even *Baptism, doth also now save us,* not the putting away the filth of the flesh, but *the answer of a good Conscience toward God, by the Resurrection of Jesus Christ.*

92 Q. **What is a Sacrament?**

A. **A Sacrament is an holy Ordinance/ instituted by Christ/ wherein by sensible signs/ Christ and the benefits of the New Covenant/ are represented/ sealed/ and applied to Believers.**

A Sacrament is an holy Ordinance instituted by Christ, wherein, by sensible signs, Christ, and the benefits of the new Covenant, are,

1. Represented to Believers. *Gen.* 17. 10. *This is my Covenant, which ye shall keep between me and you, and thy seed after thee, every man child among you shall be circumcised*

2. Seal'd and applied to Believers. *Rom.* 4. 11. *He received the sign of Circumcision, a seal of the Righteousness of Faith which he had yet being uncircumcised.*

93 Q. **Which are the Sacraments of the New Testament?** Twenty-sixth day.

A. **The Sacraments of the New Testament/ are Baptism/ and the Lords Supper.**

1. *Baptism* is a Sacrament of the New Testament. *Mar.* 16. 16. *He that believeth, and is baptized, shall be saved.*

2. The *Lords Supper* is a Sacrament of the New Testament. 1 *Cor.* 11. 23. *I have received of the Lord, that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread.*

94 Q. What is Baptism?

A. Baptism is a Sacrament/ wherein the washing with water/ in the name of the Father/ and of the Son/ and of the Holy Ghost/ doth signifie and seal our ingrafting into Christ/ and partaking of the Benefits of the Covenant of Grace/ and our engagement to be the Lords.

Baptism,

1. Is a Sacrament, wherein is the *washing* with water, in the name of the *Father*, & of the *Son*, & of the *Holy Ghost*. *Mat.* 28. 19. Go ye, and teach all Nations, *baptizing them in the name of the Father, and of the Son, & of the Holy Ghost.*

2. Doth signifie and seal, our *ingrafting* into Christ, and partaking of the Benefits of the Covenant of Grace, *Rom.* 6. 3. *Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?*

3. Doth signifie and seal, our engagement to be the Lords. *Rom.* 6. 4. *We are buried with Him by baptism into death, that like as Christ was raised from the dead, by the glory of the Father, even so we also should walk in newness of life.*

95 Q. **To whom is Baptism to be administred?**

A. Baptism is not to be administred to any that are out of the visible Church/ till they profess their faith in Christ and obedience to Him; but the Infants of such/ as are members of the visible Church/ are to be baptized.

1. Baptism is not to be administred, to any that are *out of the visible Church*, till they *profess* their *faith* in Christ and *obedience* to Him. *Acts* 2. 41. *Then they that gladly received His word, were baptized.*

2. The Infants of such as are members of the visible Church, are to be baptized. *Gen* 17. 7. *I will establish my Covenant between me and thee, and thy seed after thee, in their generations, for an Everlasting Covenant, to be a God unto thee, and to thy seed after thee.* 10. *This is my Covenant, which ye shall keep between me and you, and thy Seed after thee, every Man-child among you shall be circumcised.*

Acts 2.38. Peter ſaid unto them, *Repent, and be baptized every one of you*, in the name of Jeſus Chriſt, for remiſſion of ſins, and ye ſhall receive the Gift of the Holy Ghoſt 39. For *the promiſe is to you, and to your Children, and to all that are a far off, even as many as the Lord our God ſhall call.*

96 Q. What is the Lords Supper?

A. The Lords Supper is a Sacrament wherein by giving and receiving Bread and Wine, according to Chriſts appointment, his death is ſhewed forth, and the worthy Receivers, are not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their ſpirituall nouriſhment and growth in grace. Twenty ſeventh day.

1. The *Lords Supper* is a Sacrament, wherein, by *giving*, and *receiving Bread* and *Wine*, according to Chriſts appointment, his *death* is *ſhewed* forth. *Luke* 22. 19. *He took bread and gave thanks, and brake it, and gave unto them, ſaying, This is my body which is given for you, this do in remembrance of me.* 20. *Likewiſe alſo the Cup after Supper, ſaying, this Cup is the New Teſtament in my blood, which is ſhed for you.*

2. The worthy receivers of the Lords Supper, are not after a *corporal* and *carnal* manner, but by *faith* made *partakers* of Chriſts *body* and *blood*, with all his *benefits*, to their ſpiritual *nouriſhment*, and *growth* in grace. 1 *Cor*, 10. 16. *The Cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? The bread which we break, is it not the communion of the body of Chriſt?*

97 Q. What is required in the worthy receiving of the Lords Supper?

A. It is required of them, that would worthily partake of the Lords Supper, that they examine themſelves, of their knowledg, to diſcern the Lords body, of their faith to feed upon him, of their Repentance love and new obedience, leſt coming unworthily, they eat and drink judgment to themſelves.

It

It is required of them, that would worthily partake of the Lords Supper, that they examine themselves, of their

1. Knowledg to discern the Lords body. 1 *Cor.* 11. 28. *Let a man examine himself, and so let him eat of that bread, and drink of that cup.* 29. For he that eateth and drinketh *unworthily*, eateth and drinketh damnation to himself, *not discerning the Lords body.*

2. Faith to feed upon him. 2 *Cor.* 13. 5. *Examine your selves, whither ye be in the faith.*

3. Repentance. 1 *Cor.* 11. 31. *If we would judg our selves, we should not be judged.*

4. Love. 1 *Cor.* 11. 18. When you come together in the Church, *I hear there be divisions among you.* 20. *When ye come together therefore into one place, this is not to eat the Lords Supper.*

5. New obedience. 1 *Cor.* 5.8 *Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.*

6. They that come unworthily to the Lords Supper, eat and drink judgement to themselves. 1 *Cor.* 11. 27. *Whosoever shall eat this Bread, or drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.* 29. *He that eateth and drinketh unworthily, eateth and drinketh damnation to himself.*

98 Q. **What is Prayer?**

A. **Prayer is an offering up of our desires to God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgement of his mercies.**

Prayer,

1. Is an *offering* up of our *desires* to God. *Psal.* 62. 8. Trust in him at all times, ye people, *pour out your hearts before him*, God is a refuge for us.

2. Is to be made, for things *agreeable* to Gods *will.*

Rom.

Rom. 8. 27. He that ſearcheth the heart, knoweth the mind of the ſpirit, becauſe *he maketh interceſſion for the Saints, according to the will of God.*

3. Is to be made in the *name* of Chriſt. *Joh.* 16. 23. Whatſoever ye ſhall *ask the Father in my Name,* he will give it you.

4. Is to be made with *confeſſion* of our ſins. *Dan.* 9. 4. *I prayed unto the Lord my God, and made my confeſſion.*

5. Is to be made with a *thankful acknowledgment* of Gods *mercies. Phil.* 4. 6. Be careful for nothing, but *in every thing by prayer, and ſupplication, with thankſgiving, let your requeſts be made known to God.*

99 Q. **What Rule hath God given us/ for our Direction in Prayer?** Twenty-eighth day.

A. **The whole word of God is of uſe to direct us in Prayer/ but the ſpecial Rule of Direction/ is that Form of Prayer/ which Chriſt taught his Diſciples/ commonly called the Lords Prayer.**

1. The *whole word* of God, is of uſe to *direct* us in Prayer. 1 *Joh.* 5. 14. This is the confidence that we have in him, that *if we ask any thing according to his will, he heareth us.*

The *eſpecial* Rule of our *direction* in *Prayer,* is that *form* of Prayer, which Chriſt taught his Diſciples, commonly called the *Lords Prayer. Mat.* 6. 9. *After this manner therefore pray ye: Our Father, which art in Heaven. Hallowed be thy Name,* &c.

100 Q. **What doth the Preface of the Lords Prayer teach us?**

A. **The Preface of the Lords Prayer/ which is Our Father, which art in Heaven. Teacheth us/ to draw near to God/ with all holy reverence and confidence/ as Children to a Father/ able and ready to help us/ and that we ſhould pray with/ and for others.**

1. The *Preface* of the *Lords* Prayer is, *Our Father which art in Heaven.* Mat. 6. 9.

2. *In*

2. *In Prayer, we are to draw near to God,* with all holy *reverence.* Isa. 64. 9. *Be not wroth very sore, O Lord, neither remember iniquity for ever; behold, see we beseech thee, we are all thy people.*

3. In *Prayer,* we are to draw near to God, with all holy *confidence. Rom.* 8. 15. Ye have not received the spirit of bondage again to fear, but *ye have received the spirit of adoption, whereby we cry Abba Father.*

4. In *Prayer,* we are to draw near to God, as *Children* to a *Father,* able and ready to help us. Luke 11. 13. *If ye being evil, know how to give good gifts to your Children, how much more shall your heavenly Father give the Holy Spirit, to them that ask him.*

5. We are to pray with, and for others. *Ephes.* 6. 18. *Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication, for all saints.*

101 Q. What do we pray for in the first Petition?

A. In the first Petition/ which is/ Hallowed be thy Name; **We pray/that God would enable us and others/ to glorifie him in all that whereby he makes himself known/and that he would dispose all things to his own glory.**

1. The *first* Petition is, *Hallowed be thy name,* Mat. 6. 9.

2. *We are to pray, that God would* enable us and others, to *glorifie* him, in all that whereby he makes himself *known,* Psal. 67. 1. *God be merciful unto us, and bless us, and cause his face to shine upon us.* 2. *That thy way may be known upon Earth, thy saving health among all Nations.* 3. *Let the people praise thee, O God let all the people praise thee.*

3. We are to pray, that God would dispose all things to his own glory. *Rom.* 11. 36. Of him, and through him, and *to him are all things, to whom be glory for ever. Amen.*

102 Q. What do we pray for in the second Petition? Twenty-ninth day.

A. In the second Petition/which is/Thy Kingdom come; We pray/ that Satans Kingdom may be destroped/ that the Kingdom of Grace may be advanced/our selves and others brought into it/and kept in it; and that the Kingdom of Glory may be hastned.

1. The *second* Petition is, *Thy Kingdom come*, Mat. 6. 10.

2. *We are to pray, that Satans* Kingdom may be *destroyed*, Psal. 68. 1. *Let God arise, and let his enemies be scattered, let them also that hate him flye before him.*

3. We are to pray, that the Kingdom of *Grace*, may be *advanced*. Psal. 51. 18. *Do good in thy good pleasure unto Sion, build thou the walls of Jerusalem.*

4. We are to pray that our *selves*, and *others*, may be *brought into* the Kingdom of *Grace*, and *kept* in it. 2 Thes. 3. 4. *Brethren pray for us, that the word of the Lord may have a free course, and be glorified even as it is with you.* Rom. 10. 1. *My hearts desire and prayer to God for Israel is, that they might be saved.*

5. We are to pray, that the Kingdom of *Glory* may be *hastened*. Rev. 22. 20. *Surely I come quickly, Amen: Amen, Even so come Lord Jesus.*

103 Q. What do we pray for in the third Petition?

A. In the third Petition/which is/Thy will be done on Earth, as it is in Heaven; We pray/that God by his Grace would make us able and willing/ to know/ obey and submit to his will in all things/as the Angels do in Heaven.

1. The *third* Petition is, *Thy will be done on Earth, as it is in heaven.* Mat. 6. 10.

2. We are to pray, that *God* by his *grace*, would make us *able* and *willing*, to *know* and *obey* his *will* in *all things*. Ps. 119. 34. *Give me understanding and I shall keep thy Law, yea I shall observe it with my whole heart.* 35. *Make me to go in the path of thy Commandments, for therein do I delight.* 36. *Incline my heart unto thy Testimonies.* 3. We

3. We are to pray, that God by his grace, would make us *able*, and *willing*, to submit to his will in all things. *Act.* 21.14. When he would not be perswaded, *we ceased, saying the will of the Lord be done.*

4. We are to pray, that God by his grace, would make us able and willing, to know, obey and submit to his will, in all things, as the *Angels* do in Heaven. *Psal.* 103. 20. *Bless the Lord ye his Angels, that do his Commandments, hearkning to the voice of his word.* 22. *Bless the Lord all his works, in all places of his Dominions, Bless the Lord O my soul.*

104 Q. **What do we pray for in the fourth Petition?**

A. **In the fourth Petition, which is,** Give us this day our daily Bread; **We pray, that of Gods free gift, we may receive a competent portion of the good things of this life, and enjoy his blessing with them.**

1. The *fourth* Petition is, *Give us this day our daily Bread.* Mat. 6. 11.

2. *We are to pray, that of Gods free gift, we may receive a competent* portion of the *good things of this* life. *Prov.* 30.8. Remove far from me vanity and lies, *give me neither poverty nor riches, feed me with food convenient for me.*

3. We are to pray that of Gods free gift, we may enjoy his *blessing* with the *good things* of this life. *Psal.* 90. 17. *Let the beauty of the Lord our God be upon us & establish the work of our hands upon us, yea the work of our hands establish thou it.*

Thirtieth day.

105 Q. **What do we pray for in the fifth Petition?**

A. **In the fifth Petition, which is,** And forgive us our debts, as we forgive our debtors; **We pray, that God for Christs sake, would freely pardon all our sins, which we are the rather encouraged to ask, because by his grace, we are enabled from the heart, to forgive others.**

1. The *fifth* Petition is, *And forgive us our debts, as we forgive our debtors.* Mat. 6. 12.

2. We

2. We are to pray, that God for Christs sake, would freely pardon all our sins. *Psal.* 51. 1. *Have mercy upon me O God, according to thy loving kindness, according to the multitude of thy tender mercies, blot out my Transgressions.* Dan. 9. 17. *Cause thy face to shine for the Lords sake.* 19. *O Lord hear, O Lord forgive, for thine own sake.*

3. We are the rather *encouraged*, to ask of God, the *free pardon* of all our sins, because by his *grace*, we are enabled from the *heart*, *to forgive others.* Mat. 6. 14. *If ye forgive men their trespasses, your heavenly Father will also forgive you.*

106 Q. **What do we pray for in the sixth Petition?**

A. **In the sixth Petition, which is,** And lead us not into temptation, but deliver us from evil; **We pray, that God would either keep us from being tempted to sin, or support and deliver us, when we are tempted.**

1. The *sixth* Petition is, *And lead us not into temptation, but deliver us from evil.* Mat. 6. 13.

2. *We are to pray, that God would keep us,* from being *tempted* to sin. Mat. 26. 41. *Watch and pray, that ye enter not into temptation,*

Psal. 19. 13. *Keep back thy servant from presumptuous sins, let them not have dominion over me.*

3. We are to pray, that God would *support*, and *deliver* us, *when* we are *tempted.* Psal. 51. 10. *Create in me a clean heart, O God renew a right spirit within me.* 12. *Restore unto me the joy of thy Salvation, and uphold me with thy free spirit.*

107 Q. **What doth the Conclusion of the Lords Prayer teach us?**

A. **The Conclusion of the Lords Prayer; which is** For thine is the Kingdom, and the power and the glory, for ever, *Amen.* **Teacheth us, to take our encouragement in prayer, from God only, and in our prayers to praise him, ascribing Kingdom, power, and Glory to him, and in testimony**

mony of our desire/ and assurance to be heard/ we say Amen.

1. The *Conclusion* of the *Lords Prayer*, is *For thine is the Kingdom, and the Power, and the Glory, for ever,* Amen, Mat. 6. 13.

2. We are to take our *encouragement* in Prayer, from *God only.* Dan. 9. 18. *We do not present our supplications before thee, for our righteousnesses, but for thy great mercies.* 19. *O Lord hearken, and do, defer not, for thine own sake, O my God.*

3. We are in our Prayers, to *praise* God, by ascribing *Kingdom, Power,* and *Glory,* to him. 1 *Chron.* 29. 11. *Thine, O Lord, is the greatness, and the Power, and the Glory, and the Victory, and the Majesty, for all that is in Heaven, and Earth is thine.* 13. *Now therefore, O God we thank thee, and praise thy glorious Name.*

4. In testimony of our *desire,* and *assurance* to be *heard* in prayer, we say, *Amen.* Rev. 22. 20. *Amen, Even so come Lord Jesus.*

FINIS.

A Brief and Easie

EXPLANATION

Of The

SHORTER CATECHISM

Presented

By the Assembly of Divines at *Westminster*, to both Houses of PARLIAMENT,

And

By them Approved.

Wherein the meanest Capacities may in a speedy and easie way be brought to understand the Principles of RELIGION.

In imitation of a Catechisme, formerly Published by Mr. Herbert Palmer. *B. D. and late Master of* QUEENS COLLEDGE.

By JOHN WALLIS, *D. D.*

The Ninth Edition.

DUBLIN.

Printed by *J. Ray.* for *Joseph Howes*, Bookseller in *Castle-street.* 1683.

mony of our desire/ and assurance to be heard/ we say/ Amen.

1. The *Conclusion* of the *Lords Prayer*, is *For thine is the Kingdom, and the Power, and the Glory, for ever*, Amen, Mat. 6. 13.

2. We are to take our *encouragement* in Prayer, from *God only*. Dan. 9. 18. *We do not present our supplications before thee, for our righteousnesses, but for thy great mercies.* 19. *O Lord hearken, and do, defer not, for thine own sake, O my God.*

3. We are in our Prayers, to *praise* God, by ascribing *Kingdom, Power*, and *Glory*, to him. 1 *Chron.* 29. 11. *Thine, O Lord, is the greatness, and the Power, and the Glory, and the Victory, and the Majesty, for all that is in Heaven, and Earth is thine.* 13. *Now therefore, O God we thank thee, and praise thy glorious Name.*

4. In testimony of our *desire*, and *assurance* to be *heard* in prayer, we say, *Amen*. Rev. 22. 20. *Amen, Even so come Lord Jesus.*

FINIS.

A Brief and Easie

EXPLANATION

Of The

SHORTER CATECHISM

Presented

By the Assembly of Divines at *Westminster*, to both Houses of PARLIAMENT,

And

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To the READER.

Chriſtian Reader,

THou haſt here preſented to thee, a brief explanation of the ſhorter Catechiſm, compoſed by the Aſſembly of Divines at *Weſtminſter*, and by them preſented to both Houſes of Parliament: which being in a method ſomewhat unuſual, I thought it requiſite to give thee this brief account of it.

Thou haſt ſeen perhaps a Catechiſm, heretofore publiſhed in a like form, by that Godly, Learned, & Reverend Divine, now with God, Mr. *Herbert Palmer*: Which form, though ſomewhat unuſual, was apprehended by him very uſeful, and was accordingly entertained with great approbation. It was his earneſt deſire (as is well known) that the Aſſemblies Catechiſm (intended for publick uſe) ſhould be publiſhed in a like form, either by themſelves, or at leaſt by ſome private hand, and was fully reſolved to have done it himſelf, had God afforded him to ſee that Catechiſm fully finiſhed. For which cauſe, together with that intimate acquaintance, which I had with him, I was the rather perſwaded to undertake that, wherein he was by death prevented, as well to accompliſh his deſires, as to gratifie thoſe, who from the uſe of it may receive benefit.

The Queſtions, and Anſwers of the Aſſemblies Catechiſm (together with the Texts of Scripture by them annexed for the proofs of it) I have preſerved entire without any variation. In compoſing whereof, the Aſſembly was careful, that all the Anſwers might be entire ſentences of themſelves, without depending for their ſenſe upon the foregoing Queſtion, being indeed ſo many diſtinct Aphoriſms, containing briefly the grounds of Chriſtian Religion: ſo that the Learner is not neceſſitated to charge his memory with the Queſtions, that he may underſtand the Anſwer; nor is the like danger, as in many other Catechiſms, of confounding the underſtanding, by misapplying the Anſwers

to

to a wrong Queſtion. Their Queſtions alſo are ſo framed, that any one of them may be asked ſingly and diſtinctly, without dependance on the Queſtion foregoing.

That, which I have done in it, is only the adding of thoſe ſhorter Queſtions, which are anſwered by *Yes*, or *No*, ſtanding directly oppoſite to them, whereby ſeveral particulars of the large Anſwer are diſtinctly pointed to, and briefly explained, to the apprehenſion of weak capacities, which they would be apt, either not to obſerve, or not to underſtand, if they did only learn that large Anſwer by rote. All which is done without charging the Learners memory: for to anſwer theſe ſhort queſtions, is not ſo much an exerciſe of the memory, as of the judgment, being able to diſtinguiſh between the truth, and falſhood: aſſenting to the one, and denying the other: Yea, the memory is much helped by it, there being nothing in the general Anſwer, but what they are put in mind of by ſome of the Queſtions. In the uſe of it, eſpecially for weak capacities, the Inſtructer may firſt rehearſe the main Queſtion, without expecting a preſent anſwer thereunto, till he hath asked all the ſhorter Queſtions belonging to it, and received Anſwers to them; then repeating the main queſtion, the Learner will be the better able to give the general anſwer to the whole, when he hath already aſſented to all of it by parts. Yet the judicious Inſtructer is not ſo limited, but that if need be, he may vary from it, either in Method, or Matter, by addition, omiſſion, or alteration, as he ſees occaſion. If thou receive any good from theſe endeavours, let God have the Glory, and he ſhall have his end, who is,

Thine in Chriſt Jeſus.

A Brief Explanation of the ſhorter Catechiſm,

Preſented by the Aſſembly of Divines at *Weſtminſter*, to both Houſes of PARLIAMENT.

1 Queſt. WHat *is the chief end of Man?*

Is it to ſeek himſelf, or make himſelf great? No

Or, To enjoy the profits, or pleaſures of the world? No

Or, Is it to glorifie God, and enjoy him for ever? yes

2 Q. *What rule hath God given to direct us, how we may glorifie and enjoy him?*

Can we receive ſufficient direction from our own wiſdom or the light of nature? No

Or, From Gods works of Creation, and Providence only? No

Or, Is the Word of God the only rule? yes

Or, Muſt we daily expect new Revelations from heaven? No

Is that the word of God, which is contained in the Scriptures of the Old and New Teſtament? yes

Or, Somewhat elſe? No

3 Q. *What do the Scriptures principally teach?*

Do they teach us, what man is to believe concerning God? yes

And, What duty God requires of man? yes

4 Q. *What is God?*

Hath God a body, or bodily parts? *Or,* No

1 A. Mans chief end is to glorifie God *a*, and to enjoy him for *b* ever. *a* 1 Cor. 10. 31. Rom. 11. 36. *b* Pſal. 73. 24. to the end.

2 A. The Word of God which is contained in the Scriptures of the Old and New Teſtament *c*, is the only rule to direct us how we may glorifie and enjoy him *d*. *c* 2 Tim. 3. 16. Ephe. 2. *d.* 1 Joh. 1. 3, 4.

3 A The Scriptures principally teach, what man is to believe concerning God; & what duty God requires of man *e*. *e* 2 Tim. 1. 13. and 3. 16.

4 A. God is a Spirit *f*, infinite *g*, eternal

Or, Is he a Spirit without body, or bodily parts? yes
Is God infinite in being? yes
Without any bounds of place, time, or perfection? yes
Or, Is he finite, as all creatures are? No
Is God Eternal in being, without either beginning, or ending? yes
Or Had he a beginning, as all creatures have? No
And, shall he never have an end? No
Is God unchangeable? yes
Or, Is he subject to change, as creatures are? No
Is God infinite in Wisdom? yes
Knowing all things? yes
And, Doing all things wisely? yes
Or, Can there be somewhat, which he knows not? No
Or, Doth he want wisdom in some things? No
Or, At some times? No
Is God almighty, or infinite in power? yes
Is he able to do all things? yes
Or, Is there somewhat too hard for him? No
Is God infinite in holiness? yes
Or, Is there any sin in him? No
Or, Doth he allow any to sin? No
Is God infinite in justice? yes
Is he just in all things, and at all times? yes
Or, Is there any injustice, or unrighteousness in him? No
Is God infinite in goodness? yes
Is he good in himself? yes
And, The Author of all good in the Creatures? Is yes

nal *h*, and unchangeable *i*, in his being *k*, wisdom *l*, power *m*, holiness, *n*, justice, goodness, and truth *o*. *f* Joh. 4. 24. *g* Job 11. 7. 8, 9. *h* Psal. 90. 2. *i* Jam. 1. 17. *k* Exod. 3. 14. *l* Psal. 147. 5. *m*. Rev. 4. 8. *n* Rev. 15. 4. *o* Exod. 34. 6, 7.

Is God infinite in truth? *yes*
Is it not possible for him to lie? *No*
Nor to err, or to be deceived? *No*
Is God Eternal, and unchangeable in all these perfections? *yes*
And, Is it impossible for him to be otherwise? *yes*
Is God a Spirit, infinite, eternal, & unchangeable in his being? *yes*
And, Is he infinite, eternal and unchangeable in his Wisdom? *yes*
And, In his power? *yes*
And, In his holiness? *yes*
And, In his justice? *yes*
And, In his goodness? *yes*
And, In his truth? *yes*
5 Q. *Are there more Gods than one?* *No*
Were not those Gods, which the Heathen worshipp'd as Gods? *No*
Is the living, and true God the only God? *yes*

5. *A* There is but one only, the living, and true God *p. p* Deut. 6. 4. Jer. 10. 10.

6. Q. *How many persons are there in the Godhead?*
Are there three persons in the Godhead, the Father, the Son, and the Holy Ghost? *yes*
Or, Are there more than three? *No*
Or, Fewer? *No*
Is the Faither God? *yes*
Is the Son God? *yes*
Is the holy Ghost God? *yes*
Are there three Gods? *No*
Or, Are these three one God? *yes*
Are they the same in substance? *yes*
Or, Divers? *No*
Are they equal in power and glory? *yes*
Or, Is one more powerful than another? *No*
Or, More glorious than another? *No*

6. *A* There are three persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are one God, the same in substance, equal in power, and glory *q. q* 1 Joh. 5. 7. Mat. 28. 19.

7. Q

7. Q. *What are the Decres of God?*
Are they his Eternal purpoſe, whereby he hath fore-ordained, whatſoever comes to paſs? *yes*

Or, Doth ſomewhat come to paſs, which God hath not decreed? *No*

Or, Otherwiſe than he hath decreed? *No*

Are the decrees of God Eternal? *yes*

Doth God purpoſe, or decree nothing now, but what he hath purpoſed from all Eternity? *No*

Do not the Alterations in the creatures occaſion an alteration in Gods purpoſes? *No*

Nor proceed from ſuch alteration? *No*

Or, Hath God from all Eternity, by an unchangeable decree, fore-ordained theſe alterations? *yes*

Hath God fore-ordained all things for his own glory? *yes*

Or, Doth ſomething come to paſs, which doth not ſerve to his glory? *No*

Or, Which was not intended by him for that end? *No*

Was God moved to make ſuch decrees, by any thing without himſelf? *No*

Or, Was it meerly according to the counſel of his will? *yes*

7. *A.* The decrees of God are, his eternal purpoſe, according to the Counſel of his Will whereby, for his own Glory, he hath fore-ordained, whatſoever comes to paſs *r. r* Eph. 1. 4. 11. Rome. 9.22.23.

8. Q. *How doth God excute his decrees?*
Is the work of Creation an Execution of God's Decrees? *yes*

And, The works of Providence? *yes*

Or,

8. *A.* God executeth his decrees in the works of Creation, and Providence.

Or, Doth God bring to pass somewhat therein, which was not before decreed? No

9. Q. *What is the work of Creation?*

Is it God's making all things of nothing in the space of six days? yes

Or, Was there somewhat which God made not, of which other things were made? No

Doth God make all things by the word of his power, without the use of Instruments? yes

Did God create any thing sinful, or amiss? No

Or, Was all very good? yes

10. Q. *How did God create man?*

Did God create man both Male, and Female, after his own Image? yes

In Knowledge, Righteousness, and Holiness? yes

And, Had he Dominion over the Creatures? yes

11. Q. *What are Gods works of Providence?*

Doth God preserve, and govern all creatures? yes,

And, All their actions? yes

Or, Is there somewhat, which standeth not in need of his preservation? No

Or, which is exempt from his government? No

Is God most Holy, Wise and Powerful in all his acts of providence? yes

Or, Is there any want of holiness therein? No

Or, Want of wisdom? No

Or, Of power? No

9 *A*. The work of Creation, is God's making all things of nothing, by the word of Power, in the space of six days, and all very good, *s.* Gen. 1. Heb. 11. 3.

10. *A*. God created man Male, and Femel, after his own Image in knowledge, righteousness and holiness with dominion over the creatures *t*. Gen. 1. 26, 27, 28. Col. 3. 10. Ephes. 4. 24.

11. *A*. Gods works of Providence are, his most holy *u*, wise *x*, his powerful preserving *y*, and governing all his Creatures, and all their actions *z*. *u* Psal. 145. 17. *x* Psal. 104. 24. Isa. 28. 29. *y* Heb. 1. 3. *z*. Psal. 103. 19. Mat. 10. 29, 30, 31.

12. Q.

12. *A*.

12 Q. *What special act of providence did God exercise toward man, in the estate wherein he was created?*

Did God enter into a Covenant of life with man? *yes*

Upon condition of perfect obedience? *yes*

Or, Absolutely without any condition? *No*

Had he liberty to eat of the tree of Knowledge of Good and Evil? *No*

Or, Was he forbidden to eat of it? *yes*

And, That upon pain of death? *yes*

13 Q. *Did our first Parents continue in the state wherein they were created?*

Or, Did they fall from it by sinning against God? *No*

Were they not confirmed in innocency? *yes*

Were they forced to sin? *No*

Or, Were they left to the freedom of their own wills? *No*

14 Q. *What is sin?*

Is any Transgression of Gods Law a sin? *yes*

And, Any want of conformity to it? *yes*

Even in the smallest matters? *yes*

Or, Only some gross transgressions? *No*

15 Q. *What was the sin whereby our first Parents fell from the state wherein they were Created?*

Was it their eating the forbidden fruit? *yes*

Or, Was it some other sin? *No*

16 Q.

12. *A.* When God had created man, he entred into a Covenant of life with him, upon condition of perfect Obedience, forbidding him to eat of the Tree of knowledge of good and evil, upon pain of death *z*. *z* Gal. 3. 12. Gen. 2. 17.

13. *A.* Our first Parents, being left to the freedom of their own will, fell from the Estate, wherein they were Created, by sinning against God *a*. *a* Gen. 3. 6, 7, 8, 13. Eccles. 7. 29.

14. *A.* Sin is any want of conformity unto, or transgression of the Law of God *b*. *b* 1 Joh. 3. 4.

15. *A.* The sin whereby our first Parents fell from the Estate wherein they were Created, was their eating the forbidden fruit *c*. *c* Gen. 3. 6. 12.

16 Q. *Did all mankind fall in* Adams *first transgression?*

Did Christ fall as well as others? No

Or, Those that descended from *Adam,* by ordinary generation? yes

Did they all sin with *Adam,* in his first Transgression? yes

And, Fall with him therein? yes

Was the Covenant made with *Adam* for his Posterity, as well as himself? yes

Or, For himself only? No

17 Q. *Into what Estate did the fall bring mankind?*

Into an estate of sin? yes

And, Of misery? yes

18 Q. *Wherein consists the sinfulnesse of that estate whereinto man fell?*

Is man guilty of *Adam*'s first sin? yes

And, Doth he want original Righteousness? yes

Or, Doth man still retain that Righteousness, wherein he was Created? No

Is there a corruption of his whole Nature? yes

Or, Is some part undefiled? No

Is it that, which is commonly called Original sin? yes

Do all actual transgressions, proceed from it? yes

And, are they part of the sinfulness of mans Condition? yes

19 Q. *What is the misery of that Estate whereinto man fell?*

Have all mankind by their fall lost communion with God? yes

And

16. *A.* The Covenant being made with *Adam,* not only for himself, but for his Posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression *d. d* Gen. 2. 16, 17. Rom. 5. 12. 1 Cor. 15. 21, 22.

17. *A.* The fall brought mankind, into an Estate, of sin, & misery *e.* Rom. 5. 12.

18. *A.* The sinfulness of that estate whereinto man fell, consists in the guilt of *Adams* first sin, the want of Original Righteousness, & the corruption of his whole nature, (which is commonly called Original sin) together with all actual transgressions, which proceed from it *f. f* Rom. 5. 12, 19. Rom. 3. 10, to 12. Ephes. 2. 1, 2, 3. Ja. 1. 14, 15. Mat. 15. 19.

19. *A* All mankind, by their fall, lost communion with God *g,* are under his wrath, and

And, Are they under this wrath and curſe?

Are they made liable to all the miſeries of this life?

And, To death it ſelf?

Doth Death put an end to all their miſery?

Or, Are they liable to the pains of hell for ever?

20 Q. *Did God leave all mankind to periſh in the ſtate of ſin & miſery?*

Or, doth he deliver all mankind out of it?

Or, Hath he elected ſome to everlaſting life?

From all eternity?

And, Was it out of his meer good pleaſure?

Or, Becauſe of ſomething foreſeen in them, moving him thereunto?

Doth God deliver them out of the eſtate of ſin, and miſery, and bring them into an eſtate of ſalvation?

Are they thus delivered and ſaved, by the firſt Covenant (which was the Covenant of works) upon their perfect obedience.

Or, Did God enter into a Covenant of grace to deliver and ſave them by a Redeemer?

21 Q. *Who is the Redeemer of Gods Elect?*

Is the Lord Jeſus Chriſt, the only Redeemer of Gods elect?

Or, Is there any other Redeemer?

Is not he the eternal Son of God?

And

yes and curſe *h*, & ſo made liable to all miſeries in this life, to death it ſelf, and to the pains of hell for ever *i. g* Gen. 3.8.10. *h* Eph. 2. 2, 3. Gal. 3. 10. *i* Lam. 3. 39. Rom. 6. 23. Mat. 25. 41, 46.

No

yes

yes

yes

No

yes

No

yes

No

yes

20. *A.* God having out of his meer good pleaſure, from all Eternity elected ſome to everlaſting life *k*, did enter into a Covenant of Grace, to deliver them out of the eſtate of ſin and miſery, and to bring them into an eſtate of Salvation, by a Redeemer *l*. *k* Eph. 1. 4. Rom. 3. 20, 21, 22. Gal. 3. 21, 22.

21. *A.* The only Redeemer of Gods Elect is the Lord Jeſus Chriſt *m*, who being the eternal Son of

And, Did he become man ?
Is he both God and man ?
Are there two distinct natures in Christ ?
And, two distinct persons ?
Or, Two distinct natures, and one person ?
And Doth he continue so to be for ever ?

22 Q. *How did Christ being the Son of God become man ?*

Did Christ the Son of God become man, by taking to himself a true body, and a reasonable soul ?
Or, Had he a body without a soul ?
Or, A soul without a body ?
Was he conceived & born in an ordinary way, as others are ?
Or. Was he conceived by the Holy Ghost, in the womb of the Virgin *Mary*, and born of her ?
Was he conceived, and born without sin ?
Or, Was he conceived and born in sin, as others are ?

23 Q. *What Offices doth Christ execute as our Redeemer ?*

Doth he execute the Office of a Prophet ?
And of a Priest ?
And of a King ?
Did Christ execute these Offices in his estate of Humiliation ?
And, In his estate of Exaltation ?

24 Q. *How doth Christ execute the Office of a Prophet ?*

In revealing to us the vvill of God for our salvation ?
Or, Is there any thing necessary

yes
yes
yes
No
No
yes
yes
No
No
No
yes
yes
No
yes
yes
yes
yes
yes

of God, became man *n*, and so was, and continueth to be God and man in two distinct natures, and one person for ever *o*. *m* 1 Tim 2 5 6. *n* Joh. 1. 14. Gal. 4. 4. *o* Rom. 9. 5. Luk. 1. 35. Col. 2. 9. Heb. 7. 24. 25.

22. *A*. Christ the Son of God became man, by taking to himself a true body *p*, and a reasonable soul *q*, being conceived by the power of the Holy Ghost in the womb of the Virgin *Mary*, and born of her *r*, yet without sin *s*. *p* Heb. 2. 14, 16, & 10. 5. *q* Mat. 26. 38. *r* Luk. 1. 27, 31, 35. 42. *s* Gal. 4. 4. Heb. 4. 15. & 7. 28.

23. *A*. Christ as our Redeemer, executes the Offices of a Prophet, of a Priest, and of a King, both in his Estate of humiliation and exaltation *t*. *t* Act. 3. 21. 22. Heb. 12. 25 with 2 Cor. 13. 3. Heb. 5. 5, 6, 7. & 7. 25. Ps. 2. 6. Isa. 9. 6, 7. Mat. 21. 5. Phil. 2. 8, 9, 10, 11.

24. *A*. Christ executeth the Office of a Pro-

ry for our Salvation, which he hath not revealed? No

Doth he reveal this by his Word, and Spirit? yes

Or, Only by his Word, without the Spirit? No

25 Q. *How doth Christ execute the Office of a Priest?*

In his once offering himself a sacrifice, to satisfie divine justice? yes

And, To reconcile us to God? yes

Or, Was he offered by some other against his will? No

Was he not offered up a sacrifice more than once? No

Is he to be offered up no more? No

Or, Doth his once offering up himself a Sacrifice, suffice to satisfie Divine Justice, and reconcile us to God? yes

Did not Christ make intercession for us? yes

And, Doth he continue so to do? yes

Or, Hath he finished his intercession, together with his sacrifice No

And, Is that a part of his Priestly office? yes

26 Q. *How doth Christ execute the office of a King?*

Doth he subdue us to himself? yes

Or, Do we submit to him meerly of our own accord? No

Or, Are we by nature enemies to him? yes

And, Doth he rule & govern us? yes

Or, Permit us to do what we list? No

Or, Suffer us to remain rebellious? No

Doth he defend us? yes

And, Restrain all his, and our enemies? *And* yes

Prophet, in revealing to us by his word, and Spirit, the will of God for our Salvation *u*. *u* Joh. 1.18. 1 Pet. 1.10, 11, 12. Joh. 15.15. and 20. 31.

25. *A.* Christ executes the Office of a Priest, in his once offering up of himself a Sacrifice to satisfie divine Justice *, and reconcile us to God *x*, and in making continual Intercession for us *y*. *x* Heb. 9. 14. 28. Heb 2. 17. *y* Heb. 7. 25.

26. *A.* Christ Executeth the Office of a King, in subduing us to himself *z*, in ruling *a*, and defending us *b*, and in restraing, and conquering all his, and our enemies *c*. *z* Acts 15. 14, 15, 16. *a* Isa. 33. 22. *b* Isa. 32. 1, 2. *c* 1 Cor. 15. 25. Ps. 110. throughout.

27. *A.*

And, Conquer them ? yes

Or, Doth he leave us exposed to danger, and let us shift of ourselves ? No

Or, Suffer our enemies to do what they list ? No

Or, Leave them unconquered, and suffer them finally to prevail against him ? No

Or, Against us ? No

And, Are all these, parts of his Kingly office ? yes

27 Q. *Wherein did Christs humiliation consist* ?

Was it an abasing of Christ to be born ? yes

Especially in a low condition ? yes

Was he made under the Law ? yes

Or, Exempted from subjection to it ? No

Was he freed from the miseries of this life ? No

Or, Did he undergo them ? yes

And, The wrath of God ? yes

Did he suffer Death ? yes

An ordinary natural death ? No

Or, Did he undergo the cursed death of the Cross ? yes

Was he buried ? yes

And, Did he rise again immediatly ? No

Or, Did he continue under the power of death for a time ? yes

And, Were all these things parts of Christs humiliation ? yes

28. Q. *Wherein consisteth Christs Exaltation* ?

Doth he continue still in the grave, and under the power of death ? No

Or,

27. *A.* Christs humiliation consisted in his being born, and that in a low condition *d*, made under the Law *e*, undergoing the miseries of this life *f*, the wrath of God *g*, and the cursed death of the Cross *h*, in being buried *i*, and continuing under the power of death for a time *k*.

d Luk. 2. 7. *e* Gal. 4. 4. *f* Heb. 12. 2, 3. Isa. 53. 3. *g* Luk. 22. 44. Mat. 27, 46. *h* Phil. 2. 8. *i* 1 Cor. 15. 3. 4. *k* Acts 2. 24, 25, 26, 27, 31.

28. *A.* Christs Exaltation consisteth in his rising again from the dead on the third day *l*, in ascending up

Or, Did he rise again from the dead the third day? yes

Was he to continue still on the Earth after his Resurrection? No

Or, Did he ascend up unto Heaven? yes

And, Sit at the right hand of God the Father? yes

And, Shall he remain there for ever? No

Or, Shall he come to judge the world at the last day? yes

Or, Shall he come again before that time? No

And, Are all these parts of Christs exaltation? yes

29 Q. *How are we made partakers of the Redemption purchased by Christ?*

By the effectual application of it to us by his Holy Spirit? yes

Or, May it be effectually applied to us without the Spirit? No

Or, Can they be partakers of it, to whom it is not applied? No

30 Q. *How doth the Spirit apply to us the Redemption purchased by Christ?*

By working Faith in us? yes

And, Thereby uniting us to Christ in our effectual calling? yes

Or, May all this be done without the Spirit? No

31 Q. *What is effectual calling?*

Is it the work of Gods Spirit? yes

Doth the Spirit of God therein convince us of our sin? yes

And,

into Heaven *m*, in sitting at the right hand of God the Father, and in coming to judge the world at the last day *o*. *l* 1 Cor. 15. 4. *m* Mar. 16. 19. Eph. 1. 20. *o* Act. 1. 11. and 17. 31.

29. *A*. We are made partakers of the Redemption purchased by Christ, by the effectual application of it to us, by his Holy Spirit *q*. *q* Joh. 1. 11, 12. Tit. 3. 5. 6.

30. *A*. The Spirit applies to us the Redemption purchased by Christ, by working Faith in us *r*, and thereby uniting us to Christ in our effectuall calling *s*. *r* Eph. 1. 13; 14. Joh. 6. 37, 39. Eph. 2. 8. *s* Eph. 3. 17. 1 Cor. 1. 9.

31. *A*. Effectual calling is the work of Gods Spirit *t*, where-

And, Of our misery?

Or, Be those effectually called, who are never thus convinced?

Doth he enlighten our minds in the knowledge of Christ?

And, Renew our wills?

Or, Do our minds remain as blind and our wills as perverse, as they were before?

Or, Can this be wrought without the Spirit?

And, Doth the Spirit by all this perswade, and enable us to embrace Jesus Christ, freely offered to us in the Gospel?

Or, Do we remain, notwithstanding all this unwilling?

Or, Unable?

Or, Can we be thus perswaded, or enabled without the Spirit?

32. *Q. What benefit do they that are effectually called partake of in this life?*

Do they in this life partake of Justification?

And, Adoption?

And, Sanctification?

And, The several benefits, which in this life, do either accompany, or flow from them?

33. *Q. What is Justification?*

Doth God therein pardon all our sins?

Or, Only some of them?

Or, Be we still accounted guilty?

And, Doth he accept us as righteous in his sight?

For our own merits, or satisfaction?

Or,

yes
No
yes
yes
No
No
yes
No
No
yes
yes
yes
yes
yes
No
No
yes
No

by, convincing us of our sin and misery *u*, enlightning our minds in the knowledge of Christ *, and renewing our wills *x*, he doth perswade and enable us to embrace Jesus Christ, freely offered to us in the Gospel *y*. *t* 2 Tim. 1. 9. 2 Thes. 2. 13, 14. *u* Act. 2. 37. * Act. 26. 18. *x* Ezek. 36. 26, 27. *y* Joh. 6. 44, 45. Phil. 2. 13.

32. *A.* They that are effectually called, do in this life partake of Justification *z*, Adoption *a*, Sanctification, and the several benefits, which in this life do either accompany or flow from them *b*. *z* Rom. 8. 30. *a* Eph. 1. 5. *b* 1 Cor. 1. 26, 30.

33. *A.* Justification is an Act of Gods free Grace, wherein he pardoneth all our sin *c*, and accepteth us righteous in his sight *d*, only for the righte-

ous

Or, Only for the righteousnes of Christ imputed to us, and received by faith alone.

Or, May we obtain it without faith?

Or, By faith and works together?

And, Is all this an act of Gods free grace?

Or, Can we merit, or deserve it from God?

At least in part?

34 Q. *What is Adoption?*

Are we thereby received into the number of the Sons of God?

And, Have a right to all their priviledges?

And, Is this an act of Gods free grace?

35 Q. *What is Sanctification?*

Are we thereby renewed after the Image of God?

In the whole man?

Or, Only in some part?

Or, Do we remain unrenewed as before?

And, Are we perfectly sanctified and renewed?

Or, Enabled (by degrees) more and more, to die unto sin, and to live unto Righteousnes?

Are we able of our selves to work this sanctification, or renovation?

Or, To merit it at Gods hands?

Or, Is it a work of Gods free grace?

36. Q.

yes
No *f*, *c* Rom. 3. 24, 25. and 4. 6, 7, 8. *d* 2 Co. 5. 19, 21. *e* Rom. 5. 17, 18, 19. *f* Gal. 2. 16. Phil. 3. 9.
No
No

34. *A.* Adoption is an act of Gods free grace *g*, whereby we are received into the number, and have a right to all the priviledges of the Sons of God *b*. *g* 1 Joh. 3. 1. *h* Joh. 1. 12. Rom. 8. 17.

yes
yes
yes

35. *A.* Sanctification is the work of Gods free grace *i*, whereby we are renewed in the whole man after the Image of God *k*, and are enabled more and more to die unto sin, and live unto righteousnes *l*. *i* 2 Thess. 2. 13. *k* Eph. 4. 23, 24. Rom. 6. 4, 6.

yes
No
No
No
No
yes
No
No
yes

36 Q. *What are the benefits which in this life do accompany, or flow from Juſtification, Adoption, and Sanctification?*

May we in this life have aſſurance of Gods love? yes

And, Peace of conſcience? yes

And, Joy in the Holy Ghoſt? yes

Or, Cannot theſe be had, till after this life? yes

And, Shall we have in this life, increaſe of grace? ye

And, Perſeverance therein to the end? yes

And, Do all theſe benefits accompany, or flow from our Juſtification, Adoption, and Sanctification? yes

Or, Can thoſe have any of thoſe benefits, who are not juſtified, adopted, and ſanctified? No

37 Q. *What Benefits do Believers receive from Chriſt at death?*

Are there ſouls at death made perfect in holineſs? yes

Or, Doth ſome corruption remain in them? No

And, Do they immediately paſs into glory? yes

Before they be again united to their bodies? yes

And, Do their bodies immediatly paſs into glory? No

Or, Reſt in their graves, till the Reſurrection? yes

Are their bodies at death ſeperated from Chriſt? No

Or, Be they ſtill united to Chriſt? yes

38 Q. *What benefits do Believers receive from Chriſt at the reſurrection?*

Shall

36. *A.* The benefits which in this life, do accompany or flow from Juſtification, Adoption, and Sanctification, are aſſurance of Gods love, Peace of conſcience *m*, Joy in the Holy Ghoſt *n*, encreaſe of Grace *o*, & perſeverance therein to the end *p*. *m* Rom. 5. 1, 2 5. *n* Rom. 14. 17. *n* Prov. 4. 18. *p* 1 Joh. 5. 13. 1 Pet. 1. 5.

37. *A.* The ſouls of Believers, are at their death, made perfect in holineſs *q*, and do immediately paſs into glory *r*; and their bodies being ſtill united to Chriſt *ſ*, do reſt in their graves *t*, till the Reſurrection *u*. *q* Heb. 12. 23. *r* 2 Cor. 5. 1, 6, 8. Phil. 1. 23. Luke 23. 43. *ſ* 1 Theſſ. 4. 14. *t* Iſa. 57. 2. *u* Joh. 19. 26, 27.

38. *A.* At the Reſurrection, Believers, be in

Shall they be raised again? *yes*

In such a condition, as they were before? *No*

Or, Shall they be raised in glory? *yes*

And, Shall they be openly acknowledged, and acquitted, in the day of judgement? *yes*

Or, Rejected? *No*

And, Condemned? *No*

And, Shall they be made perfectly blessed, in the full enjoying of God? *yes*

To all eternity? *yes*

Or, Only for a time? *No*

39 Q. *What is the duty which God requires of man?*

Doth he require obedience to his revealed will? *yes*

Or, Is it at our choice, whether or no we will obey him? *No*

And, Is Gods revealed Will the Rule of our obedience? *yes*

40 Q. *What did God at first reveal to man for the Rule of his obedience?*

Was the Moral Law given to man at first? *yes*

Or, Not till afterwards? *yes*

And, Did God reveal that to man, as the rule of his obedience? *yes*

41 Q. *Where is the Moral Law summarily comprehended?*

Is it summarily comprehended in the Ten Commandments? *yes*

42 Q. *What is the summe of the Ten Commandments?*

Are we to love the Lord our God, with all our heart, with all our soul, with all our strength, and with all our mind? *And* *yes*

ing raised up in Glory *, shall be openly acknowledged and acquitted, in the day of Judgement *x*, and made perfectly blessed, in full enjoying of God to all Eternity *z*. * 1 Cor. 15. 43. *x* Mat. 25. 23. Mat. 10. 32. *y* 1 Joh. 3. 2. 1 Cor. 13. 12. *z* 1 Thess. 4. 17. 18.

39. *A.* The Duty which God requires of man, is Obedience to his revealed Will, *a* Mic. 6. 8. 1 Sam. 15. 22.

40. *A.* The Rule which God at first revealed to man for his Obedience, was the Moral Law *b. b* Rom. 2. 14, 15. and 10. 5.

41. *A.* The Moral Law is summarily comprehended, in the Ten Commandments *c. c* Deut. 10. 4.

42. *A.* The sum of the Ten Commandments is, to love the Lord our God, with all our heart, with all

And, To love our neighbours as our ſelves? *yes*

And, Is this the ſumme of the Ten Commandments? *yes*

43 Q. *What is the Preface to the Ten Commandments?*

44 Q. *What doth the preface to the Ten Commandments teach us?*

Doth it teach us, that God is the Lord? *yes*

And, That he is our God? *yes*

And, That he is our Redeemer? *yes*

Or, Can we be redeemed by any other? *No*

And, That therefore we are bound to keep all his Commandments? *yes*

Or, May we notwithſtanding all this break his Commandments? *No*

Or, At leaſt ſome of them? *No*

45 Q. *Which is the firſt Commandment?*

46. Q. *What is required in the firſt Commandment?*

Dothit require us to know God? *yes*

Or, May we be ſafely ignorant of him? *No*

And, Are we to acknowledge him to be the only true God? *yes*

And, That there is none other but he? *And*, *yes*

our ſoul; with all our ſtrength, and with all our mind; and our neighbour as our ſelves *d*. *d* Mat. 22. 37, 38, 39, 40.

43. *A*. The Preface to the ten Commandments, is in theſe words, *I am the LORD thy God e*, &c. *e* Exod. 20. 2.

44. *A*. The Preface of the ten Commandments teacheth us, that becauſe God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his Commandments *f*. *f* Luke 1. 74, 75. 1 Pet. 1. 15, 16, 17, 18, 19.

45. *A*. The firſt Commandment is, [*Thou ſhalt have no other Gods before me g*.] *g* Exod. 20. 3.

46. *A*. The firſt Commandment requires us, to know and acknowledge God, to be the only true God, and our God *h*, and to worſhip and glorifie him accordingly *i*.

And, To our God ? yes

Or, Is it enough to acknowledge him to be God, though we do not take him to be our God : No

And, Are we to worſhip and glorifie him accordingly ? yes

To love him, fear him, truſt in him, and obey him ? yes

As God, and as our God ? yes

47 Q. *What is forbidden in the firſt Commandment ?*

Doth it forbid the denying of the true God, to be God ? yes

Or, to be our God ? yes

And, The neglect of worſhipping, and glorifying him as ſuch ? yes

Or, The giving of that glory and worſhip to any other, which is due to him alone ? yes

Or, May we give that glory or worſhip, to ſome other ? No

Or, Forbear to give it him ? No

48 Q. *What are we ſpecially taught by theſe words* (before me) *in the firſt Commandment ?*

Do they teach us, that God who ſeeth all things, taketh notice of the ſin of having any other God ? yes

Or, Doth he take notice of it at all ? yes

And, Is he much diſpleaſed with it ? yes

49 Q. *Which is the ſecond Commandment ?*

50 Q. *What is required in the ſecond Commandment ?* Doth

h 1 Chron. 28. 9. Deut. 26. 17. *i* Mat. 4. 10. Pſal. 29. 2.

47. *A.* The firſt Commandment forbiddeth the denying *k*, or not worſhipping and glorifying the true God, as God *l*, and our God *m*, and the giving that worſhip and glory to any other, which is due to him alone *n*. *k* Pſal. 14. 1. *l* Romans 1 21. *m* Pſal 81. 10, 11. *n* Rom. 1. 25.

48. *A.* Theſe words (*before me*) in the firſt Commandment teach us, that God who ſeeth all things taketh notice of, and is much diſpleaſed with the ſin of having any other God *o*. *o* Ezek. 8. 5. to the end.

49. *A.* The ſecond Commandment is, (*Thou ſhalt not make unto thee any graven Image p*, &c.) *p* Exod. 20. 4, 5, 6.

50. *A.* The ſecond Commandment requireth

Doth God leave us to worship, and serve him, in what way or manner we please?

Or, Not to worship him at all? No

Or, Hath God appointed any Religious worship, and Ordinances in his Word? No

And, Doth this Commandment require us, to receive and observe all such? yes

And, To keep them pure, and entire? yes

Or, May we reject them? yes

Or, Not observe them? No

At least some of them? No

Or, Suffer them to be polluted? No

Or, Corrupted? No

51 Q. *What is forbidden in the second Commandment?*

Doth it forbid the worshipping of God by Images, or any other way not appointed in his Word? yes

Or, May we worship God by Images? No

Or, By any other way of our own invention? No

52 Q. *What are the Reasons annexed to the second Commandment?*

Hath God a Soveraignty over us? yes

And, A propriety in us? yes

And, Hath he a zeal to his own worship? yes

And, Are these Reasons, why we should not worship him in any other way, then what he hath appointed in his word? yes

53 Q. *Which is the third Commandment?*

quireth, the receiving observing, and keeping pure and entire all such religious worship and Ordinances, as God hath appointed in his Word *q*. *q* Deut. 32. 46. Mat. 28. 20. Act. 2. 42.

51. *A*. The second Commandment forbiddeth the worshipping of God by Images *r*; or any other way not appointed in his Word *s*. *r* Deut. 4. 15, 16, 17, 18, 19. Exod. 32. 5, 8. Deut. 12. 31, 32.

52. *A*. The Reasons annexed to the second Commandment, are Gods Soveraignty over us *t*, his propriety in us *u*, and the zeal he hath to his own worship *. *t* Psal. 95. 2, 3, 6. *u* Psal. 45. 11. * Exod. 34. 13, 14.

53. *A*. The third Commandment is, *Thou*

54 Q. *What is required in the third Commandment?*

Doth it require the Holy and reverend use of Gods Names? *yes*
Of his Titles? *yes*
And, Of his Attributes? *yes*
And, Of his Ordinances? *yes*
Of his Word? *yes*
And, Of his Works? *yes*
Or, May any of these be used in an unholy, and irreverent manner? *No*

55 Q. *What is forbidden in the third Commandment?*

Doth it forbid all prophaning any thing, whereby God makes himself known? *yes*
And, All abusing thereof? *yes*

56 Q. *What is the Reason annexed to the third Commandment?*

Is it, because the Lord our God will not suffer the breakers of this Commandment to escape his righteous judgements? *yes*
Do they not sometimes escape punishment from men? *yes*
And, May they not likewise escape Gods righteous judgement? *No*

57 Q.

Thou shalt not take the Name of the Lord thy God in vain x. &c. *x* Exod. 20. 7.

54. *A.* The third Commandment requireth, the Holy and Reverend use of Gods Names *y*, Titles *z*, Attributes *a*, Ordinances *b*, Word *c*, and Works *d*. *y* Mat. 6. 9. Deut. 28. 58. *z* Ps. 68. 4. *a* Rev. 15. 3, 4. *b* Mal. 1. 11, 14. *c* Ps. 138. 1, 2. *d* Job 36. 24.

55. *A.* The Third Commandment forbiddeth all Prophaning, or Abusing of any thing, whereby God makes himself known *e*. *e* Mal. 6. 7, 12. and 2. 2. and 3. 14.

56. *A.* The Reason annexed to the third Commandment is, that however the breakers of this Commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgements *f.f* 1 Sam. 2. 12, 17, 22, 29. 1 Sam. 3. 13. Deut. 28. 58. 59.

57. *A.*

57 Q. *Which is the fourth Commandment?*

57 *A.* The fourth Commandment is (*Remember the Sabbath Day to keep it holy: Six days, &c. g.g* Exod. 20. 8. 9, 10, 11.

58 Q. *What is required in the fourth commandment?*

Doth it require the keeping holy to God, such set times as he hath appointed in his Word? *yes*

Hath God expressly appointed one whole day in seven, to be a holy Sabbath to himself? *yes*

Or, Hath he left it to us, to keep what time we please? *No*

58 *A.* The fourth Commandment requireth the keeping holy to God such set times, as he hath appointed in his Word; expressly one whole day in seven to be a holy Sabbath to himself. *h.h* Deut. 5. 12. 13, 14.

59 Q. *Which Day of the Seven hath God appointed to be the weekly Sabbath?* *yes*

Did God at first appoint the Seventh day of the week, to be the weekly Sabbath? *yes*

And, was this to be observed from the beginning of the world, to the resurrection of Christ? *yes*

And, Is it to be observed still? *No*

Or, The first day of the week ever since? *yes*

And, Is that to continue to the end of the World? *yes*

Is this the Christian Sabbath? *yes*

59 *A.* From the beginning of the world, to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; & the first day of the week ever since, to continue to the end of the World, which is the Christian Sabbath *i. i* Gen. 2. 2. 3. 1 Cor. 16. 1, 2. Acts 20. 7.

60 Q. *How is the Sabbath to be Sanctified?*

Is it enough to rest some part of that day? *No*

Or, Must we rest all the day, even from such worldly imployments, and recreations, as are lawful on other dayes? *yes*

Or, From such things only as are at all times sinful? Are *No*

60 *A.* The Sabbath is to be sanctified, by an holy resting, all that day *k*, even from such Worldly Imployments, and Recreations, as are lawful on other days *l*, & spending the whole time,

Are not works of necessity, and mercy, to be done that day? *yes*

And, May we spend the rest of the time idly? *No*

Or, Must we spend the whole time, in the publick, and private exercise of Gods worship; except so much, as is to be taken up in the Works of necessity, & mercy? *yes*

Or, May we, when we have spent some time in publick worship, spend the rest, how we please? *No*

61 Q. *What is forbidden in the fourth Commandment?*

Doth it forbid the omission of the duties required? *yes*

And, The careless performance of them? *yes*

And, The profaning of the day by idleness? *yes*

Or, By doing that, which is in it self sinful? *yes*

Or, By unnecessary thoughts, words, and works, about worldly imployments, and recreations? *yes*

62 Q. *What are the reasons annexed to the fourth Commandment?*

Is not Gods allowing of us six days of the week for our imployments, a reason, why we should the rather keep a seventh day holy to him? *yes*

And, time, in the publick, and private Exercises of Gods worship *m*, except so much, as is to be taken up in the works of necessity, & mercy *n*. *k* Exod. 20. 8, 10. Exod. 20. 25, 26, 27, 28, Neh. 13. 15, 16, 17, 28, 19, 21, 22. *m*. Luk. 4. 16. Acts 20. 7. Psal. 92. title. Isa. 66. 23. *n* Mat. 12. 1, to 13.

61 *A*. The fourth Commandment forbiddeth the omission, or careless performance of the Duties required *o*, and the profaning the day by idleness *p*, or doing that which is in it self sinful *q*, or by unnecessary thoughts words, and works about our worldly imployments, and recreations *r*. *o* Ezek. 22. 26. Amos 8. 5. Malac. 1. 13. *p* Acts 20. 7. 9. *q* Ezek. 23. 38. *r* Jer. 17. 24, 25, 26. Isa. 58. 13.

62 A. The reasons annexed to the fourth Commandment are Gods allowing us six days of the week for our own imployments *s*, his challenging a special propriety in

And, Doth not God challenge a ſpecial propriety therein ?

And, Is not Gods own example and his bleſſing the Sabbath day, a further reaſon for us to keep it holy ?

63 Q. *Which is the fifth Commandment ?*

64 Q. *What is required in the fifth Commandment ?*

Doth it require the preſerving the honour, which belongeth to every one in their ſeveral places, and relations ?

As ſuperiors, inferiors, or equals

Or, Only the Honour due to our Natural Parents ?

Or, Only to our Superiors ?

And, Doth it require the performing all duties ſo belonging to them ?

65 Q. *What is forbidden in the fifth Commandment ?*

Doth it forbid the neglect of the Honour, and Duty, which belongeth to every one in their ſeveral places and Relations ?

And, Doing any thing againſt it ?

Or, May we reproach, or diſgrace our Superiors ?

Or, Unduely oppoſe, and reſiſt them ?

Or, Diſobey their lawful Commands ?

Or, May we carry our ſelves proudly, and ſcornfully towards our equals ? *Or*,

yes in the ſeventh, his own example, and his bleſſing the Sabbath day *r*. / Exod. 20. 9.

yes *r* Exod. 20. 10. 11.

63. *A*. The fifth Commandment is, [*Honour thy Father and thy Mother*, &c.] Ex. 20. 12.

64. *A*. The fifth Commandment requireth the preſerving the Honour, and performing the duties

yes belonging to every

yes one, in their ſeveral

Places, and Relations,

No as Superiors *,

No Inferiors *x*, or Equals *y*. † Eph. 5. 21. *x* 1 Pet. 2. 17. *y* Rom. 12. 10.

yes

65. *A*. The fifth Commandment forbiddeth the neglecting of, or doing any

yes thing againſt the Honour and Duty,

yes which belongeth to

No every on in their ſeveral Places, and Re-

No lations / *z* Mat. 15. 4, 5, 6. Ezek. 34. 2, 3, 4. Rom. 13. 8.

No

66. *A*.

Or, Superiors? No

66 Q. *What is the Reason annexed to the fifth Commandment?*

Is there a promise of long life, and prosperity, to all such rs keep this Commandment? yes

And, Are we to understand this (& other such promises of temporal mercies) without limitation? No

Or, Only as it shall serve for Gods glory, and our own good? yes

67. Q. *Which is the sixth Commandment?*

68 Q. *What is required in the sixth Commandment?*

Doth it require all lawful endeavours to preserve our own life? yes

To preserve the life of others? yes

Or, Is it sufficient, that we do not take it away? No

Or, May we use an unlawful means, to preserve it? No

29 Q. *What is forbidden in the sixth Commandment?*

Doth it forbid the taking away of our own life? yes

And, The taking away of our Neighbours unjustly? yes

And, Whatsoever tendeth thereunto? yes

Or, Doth it allow hatred, and malice? No

Or, Rash, & immoderate anger? No

Or, Reproaches, and injuries, which do not actually take away life? No

And, Doth it forbid all putting of malefactors to death by the Magistrate? No

Or,

66 *A.* The Reason annexed to the fifth Commandment is a promise of long life, and prosperity (as far as it shall serve for Gods glory, and their own good) to all such as keep this Commandment *a*. *a* Deut. 5. 16. Eph. 6. 2, 3.

67. *A.* The sixth Commandment is, (*Thou shalt not kill b.*) *b*. Exod. 20. 13.

68. *A.* The sixth Commandment requireth all lawfull endeavours, to preserve our own life *c*, and the life of others *d*. *c* Eph. 5. 28, 29. *d* 1 Kings 18. 4.

69. *A.* The sixth Commandment forbiddeth the taking away of our own life, or the life of our Neighbour unjustly, and whatsoever tendeth thereunto *e*. *e* Acts 16. 28. Gen. 9. 6.

Or, All taking away the lives of men in a lawful war, or neceſſary defence? *No*

70 Q. *Which is the ſeventh Commandment?*

70. *A.* The ſeventh Commandment is, (*Thou ſhalt not commit Adultery f*) *f* Exod. 20. 14.

71 Q. *What is required in the ſeventh Commandment?*

Doth it require the preſervation of our own chaſtity? *yes*

And, The chaſtity of our neighbours? *yes*

And, This in heart, ſpeech and behaviour? *yes*

Or, Is it ſufficient, to avoid groſs acts of uncleanneſs? *No*

71. *A.* The ſeventh Commandment requireth the preſervation of our own and our neighbours chaſtity, in heart, ſpeech and behaviour *g.* 1 Cor. 7. 2, 3, 5, 34 36. Col. 4. 6. 1 Pet. 3. 2.

72 Q. *What is forbidden in the ſeventh Commandment?*

Doth it forbid all unchaſte thoughts, words, and actions? *yes*

Or, Doth it allow unchaſte, and wanton thoughts? *No*

Or, Laſcivious, & wanton words *No*

Or, Geſtures? *No*

72. *A.* The ſeventh Commandment forbiddeth all unchaſte thoughts, words, and actions *h.* *h* Mat. 15. 19. & 5. 28. Eph. 5. 3, and 4.

73 Q. *What is the eighth Commandment?*

73. *A.* The eighth Commandment is, (*Thou ſhalt not ſteal i*) *i* Exod. 20. 15.

74 Q. *What is required in the eighth Commandment?*

Doth it require the lawful procuring and furthering of our own wealth, and outward eſtate? *yes*

And, The wealth, and outward eſtate of others? *yes*

Or, Is it ſufficient to look to our ſelves onely, without regarding others? *No*

74. *A.* The eighth Commandment requireth the Lawful procuring, and furthering the wealth, and outward Eſtate of our ſelves, and others *k.* *k* Gen. 30. 30. 1 Tim. 5. 8. Levit. 25. 35. Deut. 22. 1.

Or,

2.

Or, May we be altogether careless of either? No

Or, May we use any sinful, or unlawful way, to procure wealth to our selves, or others? No

75 Q. *What is forbidden in the eighth Commandment?*

Doth it forbid whatsoever doth or may unjustly hinder our own wealth, or outward Estate? yes

Or, The wealth, and outward Estate of our Neighbour? yes

Or, May we unjustly prejudice others, to enrich our selves? No

76 Q. *What is the ninth Commandment?*

77 Q. *What is required in the ninth Commandment?*

Doth it require the maintaining, and promoting of truth between man and man? yes

And, Of our own, and our Neighbours good name? yes

Especially in witness-bearing? yes

Or, Is it enough to seek our own credit, though with prejudice to truth or the good name of others? No

Or, May we be careless of either? No

78 Q. *What is forbidden in the ninth Commandment?*

Doth it forbid, whatsoever is prejudicial to truth? yes

And, Whatsoever is injurious to our own, or our Neighbours good name? yes

Is it not lawful sometimes to lie? No

At least in smaller matters? No

Or,

2, 3, 4, 5. Exod. 23. 4, 5. Gen. 47. 14, 20.

75. *A.* The eighth Commandment forbiddeth, whatsoever doth, or may unjustly hinder our own, or our Neighbours wealth, or outward estate *l. l* Prov. 21. 17. and 23. 20, 21. and 28. 19. Eph. 4. 28.

76. *A.* The ninth Commandment is, (*Thou shalt not bear false witness m.* &c.) *m* Exod. 20. 16.

77. *A.* The ninth Commandment requireth the maintaining, and promoting of Truth, between man and man *n*; and of our own, and our Neighbours good name *o*, especially in witness-bearing *p. n* Zach. 8. 16. *o* 3 John 12. *p* Prov. 14. 5, 25.

78. *A.* The ninth Commandment forbiddeth, whatsoever is prejudicial to Truth or injurious to our own, or our neighbours good name *q. q* 1 Sam. 17. 28. Lev. 19. 16. Psal. 15. 3.

79. *A.*

Or, For our own, or others advantages? No

Or, For the preſervation of our ſelves, or others? No

Or, For a good end? No

79 Q. *What is the tenth Commandment?*

79 *A.* The tenth Commandment is, (*Thou ſhalt not covet thy Neighbours houſe*, &c. Exod. 22. 17.

80 Q. *What is required in the tenth Commandment?*

80 *A.* The tenth Commandment requireth full contentment with our own condition *ſ*, & a right, and charitable frame of ſpirit, toward our Neighbour, and all, that is his *t*.

Doth it require full contentment with our own condition? yes

Without the leaſt motions, or inclinations to the contrary? yes

Or, Is it enough, that we do not uſe unlawful means, to alter it? No

And, Muſt we have a right, and charitable frame towards our Neighbour, and all, that is his? yes

Rejoycing in anothers good as in our own? yes

And, Sympathyzing with others in affliction? yes

Or, Is it enough, that we do not outwardly wrong them in any thing? No

81 Q. *What is forbidden in the tenth Commandment?*

81 *A.* The tenth Commandment forbideth all diſcontentment with our own Eſtate *u*, envying, or grieving at the good of our neighbur † and all inordinate Motions, and Affections to any thing that is his *x*.

Doth it forbid all diſcontentment with our own Eſtate? yes

Although but in the leaſt motions, or inclinations of the heart? yes

And, Envying, or grieving at the good of our Neighbour? yes

And, All inordinate motions, and affections to any thing that is his? yes

May we wiſh his hurt? No

ſ Heb, 13. 5. 1 Tim. 6. 6 *t* Job 31. 29. Rom. 12. 15. 1 Tim. 1. 5. 1 Cor. 13. 4, 5, 6, 7.

u 1 Kings 21. 4. Eſt. 5. 13. 1 Cor. 10. 10. † Gal.

Not

Not covet to have any thing that is his? No

82 *Q. Is no man able perfectly to keep the Commandments of God?*

Was not *Adam* able before his fall? yes

Is no meer man since the fall, able in this life perfectly to keep them? No

Was not Christ able to do it in his life? yes

And, Was he not meer man? No

Or, Was he God as well as man? yes

Shall not the glorified Saints in Heaven be able perfectly to keep the Commandments of God? yes

And, Not in this life? No

But do they daily break them in thought, word and deed? yes

83 *Q. Are all Transgressions of the Law equally hainous?*

Or. Are some sins more hainous in the sight of God then others? yes

Are some sins in themselves more hainous than others? yes

And, Are some sins made more hainous, by reason of several aggravations, than otherwise they would be? yes

84 *Q. What doth every sin deserve?*

Doth every sin deserve Gods wrath, and curse? yes

In this life only? No

Or, In that life, which is to come? No

Or, Both in this life, and that which is to come? yes

Is not that too great a punishment? No

Not for the smallest sins? No

Gal. 5. 26. Jam. 3. 14. 16. *x* Rom. 7. 7, 8. & 13. 9. Deut. 5. 21.

82. *A.* No meer man, since the fall, is able in this life, perfectly to keep the Commandments of God *y*, but daily doth break them, in thought word and deed *z*. *u* Eccles. 7. 20. 1 John 1. 8, 10. Gal. 5. 17. *z* Gen. 6. 5. and 8. 21. Rom. 3. 9. to 21. Ja- 3. 2. to 13.

83. *A.* Some sins in themselves, and by reason of several aggravations, are more hainous in the sight of God, than others *a. a.* Ezek. 8. 6, 13, 15. 1 Joh. 5. 16. Psal. 78. 17, 32, 56.

84. *A.* Every sin deserveth Gods wrath and curse, both in this life, and that which is to come *b.* Eph. 5. 6. Gal. 3. 10. Lam. 3. 39. Mat. 25. 41.

85 Q. *What doth God require of us that we may escape his wrath, and curse due to us for sin?*

Is there any way to escape it? yes

And, Shall all escape it? No

Doth God require of us, faith in Jesus Christ, that we may escape it? yes

And, Doth he require repentance unto life? yes

Or, Shall any escape Gods wrath, and curse, that do not believe in Christ? No

Or, Do not repent? No

And, Doth God require of us Faith, and Repentance? yes

Or, Is it sufficient to say Christ hath Believed, and Repented for us? No

Are there not outward means, whereby Christ communicateth to us the benefits of Redemption? ye

And, Doth God require a diligent use of all these means? yes

Or, May we safely neglect any o them? No

Or, Use them carelesly? No

Or, Can we expect ordinarily, that they shall escape the wrath and curse of God, who do not use them? No

86 Q. *What is Faith in Jesus Christ?*

Is it a saving grace, whereby we receive, and rest upon Christ alone for Salvation, as he is offered to us in the Gospel? yes

Or, May we expect to be saved by another, without Christ? No

Or, Together with Christ? No

Or, To be saved by Christ upon any other terms, than as he is offered to us in the Gospel? No

Do we not receive, and rest upon Christ for salvation by any other graces? No

Or, By our good works? No

Or, Is it by Faith only? 87 Q. yes

85. A. To escape the wrath and curse of God, due to us for sin, God requireth of us, Faith in Jesus Christ, Repentance unto life *c*, with the diligent use of all outward means, whereby Christ communicateth to us the benefits of Redemption *d*. *c* Act. 20. 21 *d* Prov. 2. 1. to 6. and 8. 32. to the end Isaiah 55. 3.

86 A. Faith in Jesus Christ, is a saving grace *e*, whereby we receive and rest upon him alone for salvation, as he is offered to us in the Gospel *f*. *e* Heb. 10. 39. *f* John 1. 12. Isa. 26. 3, 4. Phil. 3. 9. Gal. 2. 16.

87 Q. *What is Repentance unto life?*
Is it a saving grace, whereby a sinner turneth from sin unto God? *yes*
Or, May there be repentance unto life, without a turning from sin? *No*
Or, without turning to God? *No*
And, Doth this arise out of a true sense of his sin? *yes*
And, A true apprehension of the mercy of God in Christ? *yes*
Or, May we expect a true repentance without these? *No*
Must there be a grief, and hatred of sin? *yes*
And, A purpose of, and endeavour after new obedience? *yes*
Or, Can he be said to turn from his sin to God, who doth not grieve for it? *No*
Or, Not hate it? *No*
Or, Who doth not purpose, and endeavour after new obedience? *No*

87. A. Repentance unto life, is a saving Grace *g*, whereby a sinner, out of a true sense of his sin *h*, and apprehension of the mercy of God in Christ *i*, doth with grief and hatred of his sin, turn from it unto God *k*, with full purpose of and endeavour after new obedience *l*. *g* Acts 11. 18. *h* Acts 2. 37, 38. *i* Joel 2. 12. Jer. 3. 22. Jer. 31. 18, 19. Ezek. 36. 31. *l* 2 Cor. 7. 11. Isa. 1. 16. 17.

88 Q. *What are the outward means whereby Christ communicateth to us his benefits of redemption?*
Are his ordinances, the ordinary and outward means thereof? *yes*
Especially the Word, Sacraments, and Prayer? *yes*
Are all these made effectual to the Elect for Salvation? *yes*
And, To them only? *yes*
Or, Be they made effectual to salvation to any, that are not elected? *No*

88. A. The outward and ordinary means, whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments, and prayer, all which are made effectual to the Elect for salvation *m*. *m* Mat. 28. 19, 20. Acts 2. 42, 46, 47.

89 Q. *How is the Word made effectual to Salvation?*
Is the Word an effectual means of convincing, and converting sinners? *yes*
And, Is it effectual (when they are converted) to build them up in holiness, and comfort through Faith, and Salvation? *yes*
Is the reading of the Word use full to these ends? But *yes*

89. A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing & converting sinners and of building them up in holiness, and comfort through

But especially the preaching of the Word. yes

And, Hath the Word this efficacy of it self, without the Spirit? No

Or, Doth the Spirit of God make it effectual for these ends. yes

90 Q. *How is the Word to be read, and heard, that it may become effectual to Salvation.*

Will any negligent reading or hearing the Word, serve the turn. No

Or, Must we attend upon it with diligence. yes

And, With preparation, yes

And, With Prayer, yes

And, Must we receive it with Faith, and Love. yes

And, Lay it up in our hearts yes

And, Practise it in our lives. yes

Or, Is it enough to read, or hear the Word, though we never regard to lay it up, or practise it. No

91 Q. *How do the Sacraments become effectual means of Salvation.*

Is it from any vertue meerly in themselves. No

Or, In him, that doth administer them. No

Or, Is it only by the blessing of Christ, and the working of his Spirit. yes

Do they become effectual in all. No

Or, Only in them, that by Faith receive them. yes

92 *What is a Sacrament.*

Is it an holy Ordinance instituted by Christ. yes

Or, Only of mans invention. No

Is there any use therein of sensible signs. yes

Are Christ, and the benefits of the Covenant, thereby represented, sealed, and applyed to Believers. *Or,* yes

Faith unto Salvation *n.n* Neh. 8. 8. 1 Cor. 1. 24, 25. Act. 26. 18. Ps. 19. 8. Act 20. 32. Rom. 15. 4. 2 Tim. 3. 15. 17. Rom. 10. 13, 14. 16, 17. and 1. 16.

90 *A.* That the Word may become effectual to salvation we must attend thereunto with diligence preparation *p*, & Prayer *q*, receive it with faith & love *r*, lay it in our hearts *s*, & practise it in our lives *t*. Pro. 8. 34. *p* 1 Pet. 2. 1. *q* Ps. 119. 18. *r* Heb. 2. 2 Th. 2. 20. *s* Ps. 11. *t* Luk. 8. 15 Ja. 1.

91 *A.* The Sacraments become effectual means of salvation, not from any vertue in them, or in him that doth administer them, but only by the blessing of Christ *u*, & the working of his Spirit in them, that by Faith receive them *x*. 1 Pet. 3 21. Mat. 3. 11. 1 Cor. 3. 6, 7. *x* 1 Cor. 13.

92. *A.* A Sacrament is an holy Ordinance instituted by Christ wherein by sensible signs, Christ and the benefits

Or, Be they useless and empty things?

Or, Do they signifie, and confirm temporal blessings only?

93 Q. *Which are the Sacraments of the New Testament?*

Baptisme and the Lords Supper.

Are there no more Sacraments of the New Testament, but these two.

94 Q. *What is Baptism?*

Doth the Sacrament of Baptism signifie, and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace.

And, Doth it signifie, and seal our engagement to be the Lords.

And, Is this done by washing with water, in the Name of the Father, and of the Son, & of the Holy Ghost.

95 Q. *To whom is Baptism to be administred?*

Is Baptism to be administred promiscuously, to those that be out of the visible Church, as well as to those that are within it.

May not those, that are not of the visible Church be baptised, when they come to profess their faith in Christ, and obedience to Christ.

And, Not till then?

Are not the infants of such as are members of the visible Church, to be baptised.

While they are infants.

96 Q. *What is the Lords Supper?*

Is it a Sacrament, wherein by giving, and receiving Bread and *Wine*, according to Christs appointment, his death is shewed forth?

No
No
yes
No
yes
yes
yes
No
yes
No
yes
yes
yes

nefits of the new Covenant, are represented sealed, & applied to Believers *x*. *x* Gen. 17. 10. Exod. 12. chap. 1 Cor. 11. 23. 26.

93. *A*. The Sacraments of the New Testament are Baptism *y*, and the Lords Supper *z*. *y* Mat. 28. 19 *z* Mat. 26. 26, 27, 28.

94. *A*. Baptism is a Sacrament, wherein the washing with water in the name of the Father, and of the Son, & of the Holy Ghost *a*, doth signifie & seal our ingrafting into Christ, & partaking of the benefits of the Covenant of grace, and our engagement to be the Lords *b*. *a* Mat. 28. 19. *b* Rom. 6. 4. Gal. 3. 27.

95. *A*. Baptism is not to be administred to any that are out of the visible Church, till they profess their Faith in Christ, and obedience to him *c*, but the Infants of such as are members of the visible Church are to be baptised *d*. *c* Act. 8. 36, 37, 38. and 23. 8, *d*, Act. 2, 38, 39. Gen. 17. 10. with Col. 2. 11. 12. 1 Cor. 7. 14.

96. A. The Lords Supper is a Sacrament wherein by giving & receiving bread, and

Or, *Is* it sufficient, that only bread be given and received? No

Or, Only the wine? No

Or, Hath God appointed a giving and receiving both of the bread and wine? yes

And, Do we thereby shew forth Christs death? yes

Are the worthy Receivers made partakers therein, of Christs body, and blood, with all his benefits, to their spiritual nourishment, and growth in grace? yes

Do all those, that receive the Lords Supper, thus partake of Christ? N.

Or, Only those that are worthy Receivers? yes

Do they partake of Christs Body, and Blood, after a corporal and carnal manner. No

Or, By Faith? yes

97. Q. *What is required in the worthy receiving of the Lords Supper?*

Must those, that would worthily partake of the Lords Supper, examine themselves of their knowledge to discern the Lords body. yes

And, of their faith to feed upon him. yes

And, of their repentance, love and new obedience. yes

Or, Can they partake worthily, that are ignorant, and cannot discern the Lords body. No

Or, That do not believe. No

Or, Not repent. No

Or, They that have no love to God. No

Or, To his Children. No

Or, That do not endeavour to walk in new obedience. No

Is there any danger of coming unworthily. yes

Do they, that come unworthily, eat and drink judgement to themselves. yes

98. Q

Wine according to Christs appointment, his death is shewed forth; and the worthy receivers, are not after a Corporal and Carnal manner, but by faith made partakers of his body and blood, with all his benefits, to their spiritual nourishment, & growth in grace *e. e* 1 Cor. 11. 23, 24, 25, 26. and 10. 16.

97. *A.* It is required of them, that would worthily partake of the Lords Supper, that they examine themselves of their knowledge, to discern the Lords body *f*, of their faith, to feed upon him *g*, of their repentance *h*, love *i*, and new obedience *k*, lest coming unworthily, they eat and drink Judgment to themselves *l*.

f 1 Cor. 11. 28, 29. *g* 2 Cor 13. 5. *h* 1 Cor. 11. 31. *i* 1 Cor. 10. 16, 17. *k* 1 Cor. 5. 7, 8. *l* 1 Cor. 11. 28. 29.

98. *A.*

98 Q. *What is Prayer?*

Is it only to repeat some words, though without affection and understanding. *No*

Or, Is it an offering up of our desires to God. *yes*

For things agreeable to his will. *yes*

May we pray to none but God. *No*

Not to Saints, or Angels, or the Virgin *Mary*. *No*

Nor to Images. *No*

Must we pray in Christs Name. *yes*

And, In this onely. *yes*

Trusting in him, and none else, for making our Prayers accepted. *yes*

Or, May we pray in the name of any other. *No*

Or, For things sinful, or not agreeable to Gods will. *No*

Must we in our prayers confess our sins. *yes*

And, Thankfully acknowledge Gods mercies. *yes*

98. A. Prayer is an offering up of our desires to God *m*, for things agreeable to his Will *n*, in the Name of Christ *o*, with Confession of our sins *p*, & thankful acknowledgment of his mercies *q*. *m* Psal. 62. 8. *n* 1 Joh. 5. 14. *o* John 16. 23. *p* Psal. 32. 5, 6. Dan. 9. 4. *q* Phil. 4. 6.

99 Q. *What Rule hath God given for our direction in Prayer.*

Is the whole Word of God of use to direct us in Prayer. *yes*

And, Is that Form of Prayer which Christ taught his Disciples, (commonly called the Lords Prayer, a more special Rule of direction. *yes*

100 Q. *What doth the Preface to the Lords Prayer teach us.*

Do these words (*Our Father which art in Heaven*,) teach us, to draw near to God with all holy reverence. *yes*

And, Confidence. *yes*

As Children to a Father. *yes*

That is able to help us. *yes*

And, Ready to help us. *yes*

Or, May we pray irreverently. *yes*

Or, Distrustfully. *No*

Doubting of Gods power to help us *No*

Or, *No*

99. A. The whole Word of God is of use to direct us in Prayer *r*; but the special rule of direction, is that Form of Prayer, which Christ taught his Disciples, commonly called, *The Lords Prayer* *s*. *r* 1 Joh. 5. 14. *s* Mat. 6. 9, 10, 11, 12, 13. Luke 11. 2, 3, 4.

100 A. The Preface of the Lords Prayer, which is (*Our Father which art in Heaven*) teacheth us, to draw near to God, with all holy reverence, and confidence, as Children to a Father, able & ready to

Or, Of his willingneſs to help us. No
And, Do they teach us to pray with others. yes
And, For others. yes

101 *Q. What do we pray for in the firſt Petition?*

Do we pray in theſe words (*Hallowed be thy Name*) that God would enable us, and others, to glorifie him, in all that whereby he makes himſelf known.

In his Titles, Attributes, Ordinances, Word, and Works. yes
And, That he would diſpoſe all things to his own Glory. yes
Or, May we be altogether careleſs of Gods Glory. No

102 Q. *What do we pray for in the ſecond Petition?*

Do we pray in theſe words, (*Thy Kingdom come*) that Satans Kingdom may be deſtroyed. yes
Or, May Satans Kingdom, and Gods Kingdom ſtand together? No
That the Kingdom of Grace may be advanced? yes
Our ſelves, and others brought into it, and kept in it. yes
And, That the Kingdom of Glory may be haſtned. yes

103 *Q. What do we pray for in the third Petition?*

Do we pray in theſe words (*Thy will be done in Earth, as it is in Heaven*) that God, by his Grace, would make us able and willing to know his will? yes
And, To obey it? yes
And, To ſubmit to it? yes
And, That in all things? yes
As the Angels do in Heaven. yes
May not we in ſome things diſobey his Will? No
Nor grudge at it? Nor No

help us *u*, and that we ſhould pray with, and for others *w*. *t* Mat. 6.9. *u* Rom. 8. 15. Luk. 11. 13. *w* Act. 12. 5. 1 Tim. 2. 1, 2.

101 *A.* In the firſt Petition, which is, *Hallowed be thy Name x*, we pray, that God would enable us and others, to glorifie him, in all that whereby he makes himſelf known *y*, and that he would diſpoſe all things to his own glory *z*. *x* Mat. 6. 9. *y* Pſ. 67. 2, 3. *z* Pſal. 83. throughout.

102 *A.* In the ſecond Petition, which is *Thy Kingdom come*, we pray, that Satans kingdom may be deſtroyed *b*, and that the Kingdom of grace may be advanced *c*, our ſelves and others brought into it, and kept in it *d*, and that the Kingdom of Glory may be haſtned *e*. Mat. 6 10. *b* Pſ. 68. 1, 18. *c* Rev. 12. 10, 11. *d* 2 Theſſ. 3. 1. Rom. 10. 1. John 17. 9, 20. *e* Rev. 22. 20.

103 A. In the third Petition, which is [*Thy will be done in Earth as it is in Heaven*] we pray that God by his Grace would make us able, and willing, to know obey, and ſubmit to his

Nor prefer our own wills before it.

But must we know, obey and submit to it in all things?

Are we not able and willing to it, of our selves.

And, Can we not be made willing, and able, but by his Grace?

104 Q. *What do we Pray for in the fourth Petition?*

Do we pray in these words (*Give us this day our daily bread*) that we may receive a competent portion of the good things of this life?

And, That of Gods free gift?

And, Injoy his blessing with them.

Cannot we our selves procure them, by our industry?

Nor deserve to have them bestowed on us?

Or, Blessed to us.

And, Cannot they do us good of themselves, without Gods blessing.

105 Q. *What do we pray for in the fifth Petition?*

Do we pray in these words *Forgive us our debts, as we forgive our debtors,* that God, for Christs sake, would freely pardon all our sins?

Are we by our sins become debtors to Gods Justice?

Cannot we our selves satisfie Gods Justice, and so pay that debt?

Nor have them forgiven us for our own sake?

Or, Only for Christs sake?

Doth God expect, when we desire forgivness from him, that we should from the heart forgive others?

Or, Is it enough that we do it in words only?

And, Can we do this of our selves?

Or,

No
yes
No
No
yes
yes
yes
No
No
No
No
yes
yes
No
No
yes
yes
No
No

his will, in all things *g.* as the Angels do in Heaven *h. j* Mat. 6. 10. *g* Psal. 67. throughout. Ps. 119. 36. Mat. 26. 39. 2 Sam. 15. 25. Job. 1. 21. *h* Psal. 103. 20, 21.

104 A. In the fourth Petition, which is, [*Give us this day our daily Bread i*] we pray that of Gods free gift, we may receive a competent Portion of the good things of this life, and enjoy his blessing with them *k.* *i* Mat. 6. 11. *k* Prov. 30. 8, 9. Gen. 28. 20. 1 Tim. 4. 4, 5.

105 A. In the fifth Petition, which is [*And forgive us our debts, as we forgive our debtors l*] we pray that God for Christs sake, would pardon all our sins *m,* which we are the rather encouraged to ask, because, by his grace, we are enabled from the heart to forgive others *n. l* Mat. 6. 12. *m* Psal. 51. 1, 2, 7, 9. Dan. 9. 17, 18, 19. *n* Luk. 11. 4. Mat. 18. 35.

Or, Must we be enabled by his grace. *yes*

And, *Is* it any encouragement to ask foregiveneſs from God, when by his grace, we are enabled from the heart to forgive others. *yes*

106 Q. *What do we pray for in the ſixth Petition?*

Do we pray in theſe words, (*And lead us not into Temptation, but deliver us from evil*) that God would keep us from being tempted to ſin. *yes*

Or, At leaſt ſupport and deliver us, when we are tempted. *yes*. Are Gods Children in danger of being tempted to ſin, as well as others. *yes*.

Are we not of our ſelves able to avoid temptation. *No*. *Or*, To ſtand, or be ſupported in temptation, by our own ſtrength. *No*. Nor deliver our ſelves out of temptation. *No*. *And*, *Is* none but God, able to do it for us. *No*

107 Q. *What doth the Concluſion of the Lords Prayer teach us.*

Do theſe words, *for thine is the Kingdom, and the Power, and the Glory for ever, Amen.* teach us, to take our encouragement in Prayer from God onely. *Or*, Can we have ſufficient encouragement from our ſelves, or any other creature. *And*, Are we in our Prayers to praiſe him Aſcribing to him the Kingdom, or abſolute Soveraignty over all things *yes* *And*, Almighty Power to do all things. *And*, Infinite Majeſty, and Glorious Excellency above all things. *yes* *yes*

Or, Is any Creature exempt from his Authority. *Or*, *Is* any thing too hard for his Power. *Or*, Any Creature equal to him in Glory. *No* *No* *No*

Do we ſay *Amen*, in teſtimony of our deſire, and aſſurance to be heard. *yes*

106 A. In the ſixth Petition, which is, (*And lead us not into Temptation but deliver us from Evil.*) we pray that God would either keep us from being tempted to ſin *p*, or ſupport, and deliver us, when we are tempted *q*. *o* Mat. 6. 13. *p* Mat. 26. 41. *q* 2 Cor. 12. 7, 8, 9.

107. A. The Concluſion of the Lords prayer which is (*For thine is the Kingdom, & the power and the glory for Ever Amen r*) teacheth us, to take our encouragement in prayer, from God onely *ſ*, and in our prayers to praiſe him, aſcribing Kingdom Power, and Glory to him, and in teſtimony of our deſire, and aſſurance to be heard, we ſay, *Amen u*. *r* Mat. 6. 13. *ſ* Dan. 9 4, 7, 8, 9. 16, 17, 18, 19. *t* 1 Chron. 29. 10, 11, 12, 13. *u* 1 Cor. 14 16. Rev. 22. 20, 21.

FINIS.

GOD Spake all theſe Words, ſaying, *I am* the LORD thy God, which brought thee out of the Land of *Egypt*, out of the houſe of bondage.

I Thou ſhalt have no other Gods before me.

II. Thou ſhalt not make unto thee any Graven Image, or any likeneſs *of any thing* that is in Heaven above, or that is in the Earth beneath, or that *is* in the Water under the Earth; Thou ſhalt not bow down thy ſelf to them, nor ſerve them; For I the LORD thy God, *am* a Jealous God, viſiting the iniquity of the Fathers upon the Children, unto the third, and fourth *Generation* of them, that hate *me*, and ſhewing mercy unto thouſands of them, that love me and keep my Commandments.

III. Thou ſhalt not take the Name of the LORD thy God in vain: for the LORD will not hold him Guiltleſs, that taketh his Name in vain.

IV. Remember the Sabbath day to keep it holy: ſix days ſhalt thou labour, and do all thy work: but the Seventh day *is* the Sabbath of the LORD thy God, *in it* thou ſhalt not do any work. Thou, nor thy Son, nor thy Daughter, thy Man-ſervant, nor thy Maid-ſervant, nor thy Cattel, nor the Stranger, that *is* within thy *Gates*: For in ſix days the LORD made Heaven, and Earth, the Sea, and all, that in them *is*, and reſted the Seventh day: wherefore the LORD bleſſed the Sabbath day, and hallowed it.

V. Honour thy Father, and thy Mother, that thy dayes may be long upon the Land, which the LORD thy God giveth thee.

VI. Thou ſhalt not Kill.

VII. Thou ſhalt not commit Adultery.

VIII. Thou ſhalt not Steal.

IX. Thou ſhalt not beare falſe witneſs againſt thy neighbour.

X. Thou ſhalt not covet thy Neighbours Houſe, thou ſhalt not covet thy Neighbours wife, nor his Man-ſervant, nor his Maid ſervant, nor his Ox, nor his Aſſe, nor any thing that is thy Neighbours

The

The LORDS PRAYER, *Mat.* 6.

OUr Father, which art in Heaven. Hallowed be thy Name, Thy Kingdom come. Thy will be done on Earth as it is in Heaven, Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, for ever, *Amen.*

The CREED.

I Believe in God the Father Almighty, Maker of Heaven and Earth, And in Jeſus Chriſt his onely Son our Lord, which was Conceived by the Holy Ghoſt, born of the Virgin *Mary*, ſuffered under *Pontius Pilate*, was Crucified, dead, and buried, he deſcended into Hell* The third day he aroſe from the dead, He aſcended into Heaven and ſitteth on the right hand of God the Father, Almighty; From thence he ſhall come to judge both the quick, and the dead. I believe in the Holy Ghoſt, the Holy Catholick Church, the Communion of Saints, the forgivneſs of ſins, Reſurrection of the Body, and the life Everlaſting. *Amen.*

* Id eſt, *Continued in the ſtate of the Dead, and under the Power of Death, till the third day.*

NOte, that where ever you find *one Figure* or more in the *Table annexed* to any word, it *refers* you *to that Anſwer* in the leſſer *Catechiſm*, that is *numbred* by that *Figure*; where the *word* is *explained*.

Note alſo: That the *ſeveral Figures* annexed to the words in the *Table*, do ſhew that *ſuch* or *ſuch* a word is taken in *ſeveral ſenſes*, and in ſuch an Anſwer is taken *thus*, in another Anſwer *otherwiſe*, v. g.

Condition, 12. i.e. This word in the 12. *Anſwer* ſignifies a *ſpecial clauſe* of a *Covenant* or Agreement. But,

Condition, 27,80. In thoſe *two Anſwers*, viz. 27,80. It ſignifies a *certain manner of life* or being.

An

An Alphabetical Table, explaining the meaning of those difficult Words and Phrases, which are in the late Assemblies shorter Catechism. A.

To abase. To use to a wrong end, contrary to that for which the thing is intended.

To accept. To take, esteem, or acccount.

To accompany. To go with, or together.

To acknowledge. To take publick notice of, and to own with particular respect and affection.

To acquit. To discharge & free from guilt & condemnation.

An Act. An inward motion, or working of a soul, or spirit.

An action. The outward doing, or working of a thing.

Adam. The first man created by God, so call'd, because made of red earth or clay.

To administer. To give out or distribute by way of office.

Adoption. Taking of one, that is by nature a stranger, to be as a Son by favour, and giving him a right to an inheritance. See *Answ.* 34.

Advanced. Lifted up, or set on high.

Adultery. Corrupting of a married persons chastity.

Affections. Motions of the sensitive appetite, whereby some good or evil propos'd by the phansie, is pursued or avoided

Aggravation. That which makes an offence more grievous, or that which adds lead, weight, or burden.

Agreeable. Suitable, meet, according to.

Allowing. Giving free leave to do a thing.

Almighty. Able to do all things that spake power in the doer; most powerful and strong.

Amen. So it is, so it shall be, so let it be, verily, truly.

Angels. Holy Spirits, which God imploys as Messengers to do him service both in heaven and earth.

Annexed. Joined, or added to another thing.

Apostle. A Messenger sent by his Superior to another in a message, business, or employment. Hence the 12 Disciples whom Jesus sent to preach the word, were call'd Apostles.

Application Particular setting, or putting one thing to another

To appoint. To command, ordain, or set down, as a law or rule.

Apprehension. A cleer perceiving by the understanding, and laying hold on an Object proposed.

Article. A chief head, point, or clause of a matter.

Ascending.

Aſcending. Going up, or climbing up.

Aſcribing. Giving, granting, or imputing to.

As. Anſ. 103 As in heaven, and Anſ. 105. As we forgive. It is a note, or mark, not of equality, but of quality or likeneſs.

As our ſelves. As truly, as fervently, as conſtantly. Anſ. 42.

Aſſurance. Certain and infallible knowledg and perſwaſion of the mind.

To attend. To give diligent heed unto, to wait upon.

Attributes of God. Thoſe eſſential excellencies or properties aſcrib'd or given to God, whereby his nature is made more diſtinctly known to us, and diſtinguiſht from all other things. B

Baptiſm. Dipping into, waſhing, or ſprinkling with water.

Before me. Anſ. 48. Before my face, or in my ſight, or againſt me, or beſides me, or with me, or ſo long as I am, i.e. for ever

To believe. To aſſent, or give credit to any truth propoſed to the underſtanding.

Believers. Such as truly receive and reſt on Chriſt for ſalvation, as he is offered in the Goſpel.

Benefits. Good turns done to another, favours, good deeds,

Betrayed. Treacherouſly dealt with, and deliver'd over into an enemies hand, or power.

Bleſſed. Happy, in enjoying God, the chieſeſt good.

God bleſſed. Ordain'd to be an effectual means of bleſſing, Anſ. (57

Bondage. Slavery, thraldom, vaſſalage.

Bread. Anſ. 104. All kind of wholſom, neceſſary, convenient food or ſuſtenance---- Or all outward good things ſuitable to our wants and callings, and ſerving for our neceſſary & ſober delight, together with all the lawful helps and means to attain them. C or G.

Calling effectual. See Anſ. 31.

Carnal. Fleſhly.

Catholick. General, univerſal, common to all, made up of all its parts, kinds, degrees.

Challenging. Laying claim to a thing as a mans own, and daring any one that ſhall oppoſe that claim.

Charitable. Loving, or bearing good will to, or kind.

Chaſtity. Abſtaining from luſt, and inordinate deſire of men, or women.

Chriſt. Anointed, as Kings, Prieſts & Prophets, were wont to be, when ſet apart to their ſeveral Offices: So Chriſt our

Mediator

Mediator was anointed, or endued with all the gifts and graces of the Spirit above meaſure; being ſet apart by God the Father to the office of a Mediator, and furniſht with all abilities for the full diſcharge of that office.

Church viſible. A ſociety made up of all ſuch, who in all ages and places of the world profeſs the true Religion, and of their children.

Commandment. A charge given by one in Authority, whereby ſomething is bid or forbidden to be done.

To commit. To act. or do amiſs, as to commit an offence, or treſpaſs.

To communicate. To give, beſtow, or impart to another.

Communion. Fellowſhip or ſociety, or the having, or enjoying of ſomething in common with another.

Communion of Saints. Whereby Believers being united to Chriſt by faith,& to each other in love,have fellowſhip in, and partake of each others gifts,graces,enjoyments,experiences; and are obliged to the performance of ſuch duties, as do conduce to their mutual good, both in ſoul & body:

Communion with God: Sweeteſt intimacy,acquaintance or fellowſhip with God, and enjoying of his gracious preſence and comforts:

Competent: Fit ſuitable, agreeable to our neceſſities & conditions:

Comprehended: Briefly contained in:

Conceived: Taken together, or taken into:

Concluſion: The cloſe,finiſhing,ſhutting up,or end of a thing

Condition: Anſw:12:A ſpecial term or clauſe,on the fulfilling whereof,the performance of a Covenant wholly depends

Condition: Anſ: 27,80: A certain eſtate, or manner of life,or being:

Confeſſion: An open declaring & acknowledgment of a fault before God or Man:

Confidence in God: Firm truſt and reliance upon God, and his faithfulneſs for obtaining our deſires and hopes of what he hath promiſed:

Conformity: Likeneſs,reſemblance, ſuitableneſs:

Conquering: Overcoming,getting victory over:

Conſcience: That faculty, or act, of the ſoul of man,whereby reflecting on it ſelf and ways, it either accuſeth or excuſeth, and paſſeth a judgment on it ſelf in reference, and ſubordination to the righteous judgment of God.

Conſiſts. Stands in, or is made up of.

Contained. Held, or kept within ſuch bounds, and limits.

Contentment. A quiet frame of ſpirit, freely ſubmitting to, & taking complacency in Gods diſpoſe in every condition.

Continual. Without ceaſing; that which ſtill laſts, & remains whole, intire, without intermiſſion, in the ſame ſtate.

Converting. Turning men from ſin to holineſs, and from the power of Satan to God.

Convincing. So clearly and fully proving, that the underſtanding hath nothing to reply againſt the Light, and evidence of the argument alleadged.

Corporal. Bodily, or that which pertaineth to the body.

Corruption. Spoiling, depraving, rottenneſs, infection.

Covenant of Life, or firſt Covenant Gods agreement with *Adam*, & promiſe of eternal life to him and his poſterity, on condition of his perfect perſonal, & perpetual obedience.

Covenant of Grace, or New Covenant. Gods free offer, and promiſe of life, and ſalvation by Chriſt, to all ſinners, that ſhall believe in him.

To covet. Inordinatly, & immoderatly to deſire, & long after.

Counſel of God. Gods diſcerning a moſt wiſe reaſon of all things, and actions, and ordering them accordingly.

To create. To make all things out of nothing, or out of ſomething, that had no diſpoſition, aptneſs or preparedneſs to be made ſuch a thing.

Creed. A ſhort confeſſion, or profeſſion or declaration of our faith in God, according to the Doctrine preached by Chriſt & his Apoſtles, & received by the primitive Chriſtians.

Crucified. i. e. Nailed to a Croſs, *i. e.* a frame of wood conſiſting of two piecies of Timber joined croſs-wiſe, whereon Malefactors among the *Romans* being hanged, or nailed, were put to death.

Curſe of God. The worſt of evils threatned by God, to be inflicted upon the breakers of his Law.

D

Damned. Condemned to death by a ſentence given againſt, or judgment paſt on one by a Judg.

Day. Either natural, conſiſting of 24. hours. Or artificial, that ſpace of time, which is between Sun-riſing & Sun-ſetting.

Daily-bread. Such as is meet, fit and proper for our ſuſtenance, and for our ſtate and condition of life.

Death

Death Temporal. An actual ſeparation of the ſoul from the body

Death Spiritual. A death in ſin; or an utter want of holineſs and pronenes's to all ſin.

Death Eternal. A ſeparation of ſoul and body from the comfortable preſence of God, and undergoing moſt grievous torments in Hell, for ever.

Debtor. One that ows ſomething to another; or that is bound to pay another ſomething.

Debts. Anſw. 105 Sins, by which we become bound, and liable to Divine Juſtice.

Decalogue. The ten Words, or Commandments, or the Moral Law of God.

Decrees of God. Anſw. 7.

To defend. To preſerve, or keep ſafe from danger.

To deliver. To ſet at liberty, or to ſet free from danger.

Deſcending. Coming down, ſpringing, or iſſuing from, or born of, deſcended, went down.

Deſerves. Juſtly merits, and is as worthy of, as a Servant is of his Wages.

Deſires. Humble requeſts, or ſuits; or thoſe affections of one Soul, whereby it is carried out in longing after the enjoyment of ſome abſent good.

Deſtroyed. Caſt or thrown down to the ground.

Diligent. Studious, careful, induſtrious.

To direct. To inſtruct, or ſhew the way, or manner, how a thing is to be done.

To diſcern the Lords body. Not only to know the meaning of the outward elements and actions; but ſo to mind the body and blood of Chriſt, as to have the ſoul and carriage ſuitable thereunto.

Diſciples. Scholars, ſuch as are taught and inſtructed by others; ſuch were the twelve Apoſtles, that were the chief Scholars of our Lord Jeſus.

Diſcontentment. Not being pleaſed with Gods diſpoſe, but murmuring, repining, and quarrelling againſt his Providence.

To diſpoſe. To put, ſet, or place in order.

Diſtinct. Really divided, and ſevered from another.

Divided. Severed, cut into ſeveral parts, parcels, or members.

Divine. Belonging to God.

Dominion. Lawful Rule, Power, Lordſhip, Government or Authority over others.

Duty, That which we ow to another, and ought to be done.

To die to ſin, To make it our daily ſtudy and practice to ſubdue and mortifie the body of corruption, and all the luſts and motions of the fleſh. E.

Eat, It ſignifieth in the Lords Supper our ſpiritual uniting to Chriſt, and enjoying of him; and our applying Chriſt & his merits to all the neceſſities of our ſouls, ſpiritually feeding on him by Faith, and growing up in him, and to him.

Effectual, Which hath power enough, or ſtrength or force ſufficient, to bring that to paſs which is intended, or attempted, and doth accordingly accompliſh it.

Egypt, A Country in *Africa*, where the *Iſraelites* ſuffered hard bondage under *Pharaoh*, and his Task-maſters, for ſeveral hundred years, out of which they were delivered by the hand of *Moſes* and *Aaron*.

Elect of God, Some of mankind, by God from all eternity, pickt and cull'd from the reſt, and choſen in Chriſt unto everlaſting Glory.

Embrace, To receive lovingly, and to entertain kindly, as it were with both the Arms.

Employments, Buſineſſes, works, labours.

To enable, To make able, to give power and ſtrength unto.

Encouraged, Made more bold, having the heart and ſpirits more raiſed and ſtir'd up.

End of Man, That which God chiefly intended in creating Man, and at which man ſhould principally aim in all his thoughts, words and actions.

Endeavour, Aſſaying, attempting, putting forth our utmoſt ſtrength to do a thing.

Engagement, A ſolemn promiſe, and that, as it were, by laying down ſome pledg or pawn before an officer.

To enjoy God, To delight ones ſelf in the gracious preſence of God, and to have ſweet communion with him.

Enlightning, Bringing light into that which is dark.

Entire, Whole, not broken, having all its parts compleat.

Envy, Whereby a perſon is apt to pine and grieve at anothers proſperity and Welfare.

Eſcape, To fly from, or avoid.

Eſpecially, Chiefly, principally.

Eſtate, A certain ſtanding, or fixt manner or condition of being.

Eternal. That which neither hath, nor can have, either beginning, ſucceſſion or ending.

Evil,

Evil, That which is hurtful to ſoul or body.

Evil, Anſw. 106. All the enemies of our Salvation, world, fleſh, ſin, hell: all puniſhment of ſin, but eſpecially the Devil, the principal author of all evil.

Exaltation, A lifting up; or an high, raiſed, honorable, glorious condition.

To examine, To ſearch, or try, as men do by a ballance, or touch-ſtone, the true nature or weight of a thing.

Example, A pattern, or ſomething to follow, imitate or avoid.

Exerciſe. To uſe, practice, or uſual doing of any thing.

To Execute, To do, or perform, what is intended, or enjoined.

Expreſly, Plainly, or in ſo many words.

F.

Faith juſtifying, Anſw. 86. 30, 33.

Faith, Anſw. 90. Believing that to be true, whatſoever is revealed in the Word, for the authority of God, that ſpeaks it, who is truth it ſelf.

Fall, *Adam's* falling from his ſtate of innocency, holineſs, and happineſs, into a ſtate of ſin, and miſery.

God the Father, The firſt perſon of the Trinity, by an eternal generation begetting God the Son.

Our Father, Anſ. 100. God, not taken perſonally, but eſſentially; our Father in Chriſt, by whom we are created, by whoſe ſpirit we are regenerated, and by whoſe free grace in Chriſt we are adopted, and ſo accounted to be his ſons and daughters, having all the priviledges of children vouchſafed to us.

Thy Father, Anſw. 63. Principally and chiefly, thy natural Father, of whom thou art begotten, and bred: and alſo all Superiors in age, gifts, and place of authority, whether in Family, Church or Common-wealth.

Female, A woman, or one of the ſhe-kind.

To forbid, By way of authority to charge one not to do a thing.

A Form, a ſet manner of ſo many words to be commonly uſed. *Anſw.* 99.

Frame of ſpirit, Temper, or diſpoſition of ſpirit.

Freely, of meer good will, without the leaſt merit, or deſert.

Freedom of Will, That natural liberty of the will, by which, of its own accord, it moves it ſelf either towards or from an object; and is neither forc'd, nor by an abſolute neceſſity determin'd to do good or evil.

G.

Generation, Begetting or bringing forth a child, off-ſpring, or iſſue.

Give, Freely to impart unto, and beſtow on another that which is good, and ſuitable.

Ghoſt, or *Holy Ghoſt*, or *Holy Spirit*. God the holy Spirit, the third perſon of the Trinity, eternally proceeding from God the Father, and God the Son.

To glorifie God, Highly to eſteem, and to declare, or make known the ſurpaſſing worth, excellency and praiſe of God.

Glory, *Anſ.* 38. The ſplendor, brightneſs and ſhining of a thing, ariſing from the real perfection and excellency it hath above other things.

Glory, *Anſ.* 37. The perfectly holy, and happy eſtate of the ſouls of believers, which at death are received into the higheſt heavens, and do there behold the face of God.

Glory of God, *Anſw.* 16. The admirable worth and excellency of the Divine Nature, whereby he infinitely ſurpaſſeth all creatures, and deſerves to be moſt highly eſteem'd, prais'd, honour'd and admir'd.

Godhead, The eſſence, being, or nature of God.

Gods, *Anſ.* 45. Such as in the thoughts, and opinions of vain men that err, and are deceived, are reputed, and called gods, but are not truly ſo.

Good, That which in its own nature is deſirable, and fit for uſe, and comfort other creatures.

Goodneſs of God, Whereby God is infinitely good, and kind, in, and of himſelf, and bountiful to all his creatures.

Governing, Ruling, guiding, as Pilots do a Ship, by its Stern, and Rudder.

Goſpel, Good ſpell, or good myſtical ſpeech: or the joyful news, meſſage, and glad tydings of the Salvation of believing and repenting ſinners, by Chriſt Jeſus, deliver'd firſt by an Angel; and then written by the four Evangeliſts, who were immediately inſpired by the Holy Ghoſt.

Grace, *Anſw.* 30. 86. An habit of Holineſs infuſed into, and wrought in the ſoul, by the Spirit and the Word of God, whereby it is made conformable to the Will of God.

Growth in grace, Increaſing in grace, or ariſing from one degree of grace to another.

Free grace of God, *Anſw.* 33. The love, favour, or good pleaſure of Gods Will, which he vouchſafes to his elect, without the leaſt merit or deſert of theirs.

Graven Image, The picture or likeneſs of any thing, artificially carv'd, or cut with any tool, or inſtrument.

Guilt,

Guilt, The liableneſs, or binding over of a perſon to puniſhment, by reaſon of an offence committed by him.

Guiltleſs, not hold him guiltleſs, *Anſw.* 53. So far from acquitting him as innocent, as that he will ſeverely puniſh him.

H.

Hainous, Heavy, weighty, grievous.

Hallowed, Sanctified, or ſet apart from a common to an holy uſe

Hand of God, Gods almighty Power, and ſoveraign Rule, authority, Government.

Hatred. Whereby the ſoul ſhuns and flies from that which it apprehends to be hurtful, and deſires the deſtruction of it.

To have a God, *Anſw.* 45. To know, acknowledg, eſteem, love, and worſhip a thing, or perſon, as God, and our God.

Heart, The will and affections of the ſoul.

From the Heart, Anſw. 105. Sincerely, truly, unfeignedly.

Heaven, That higheſt, viſible and glorified ſtructure of the firmament, filled, and beſet with radiant ſtars: or, the place, and ſtate of glorious angels, and glorious ſpirits, where God doth moſt ſpecially and immediately manifeſt himſelf, and his glory.

Hell, deſcended into hell, Not went down into the place of damned Devils, and Reprobates: but continued in the ſtate of the dead, and under the power of death for a time, *Acts* 2.27,31. with *Pſalm* 16. 10.

Hell, The place and ſtate of damned Devils, and Reprobates, where the wicked are ſhut out from Gods favourable preſence, and are puniſhed with unſpeakable torments, in body, and ſoul, with the Devil and his angels for ever.

Holy, Pure, and free from ſin, iniquity and uncleanneſs.

Holy Catholick Church, So ſtiled from the better part of it, and that both in reſpect of the holineſs & righteouſneſs of Chriſt imputed to it; and in reſpect of thoſe degrees of holineſs it is indued with in this life; and in reſpect of that Rule and Law, by which it is directed to ſerve God in holineſs.

Holineſs of God, Whereby God gives himſelf wholly to himſelf, being infinitely pure, and free from all evil, and iniquity.

Holineſs of man, A conformity, or ſuitableneſs of the whole man to the nature, and will of God, whereby a man gives himſelf to God, in doing all for, and to him.

Holy, to keep holy. To ſet apart to holy uſes, ends and purpoſes; to imploy and ſpend the Sabbath-day in the publick and

private Exercises of Gods immediate Worship and Service.

To honour, Highly to esteem and reverence the worth and excellency we see in another, and to declare this our esteem in respectful, and humble words, and behaviour.

Humiliation, A low, mean, poor, afflicted condition.

I.

Jealous God, God, that is most highly angry with those that worship any other besides, or with himself; and this arising out of the dear love he bears to his own worship.

Jesus, A Saviour, or preserver from sin, and wrath.

Image, The picture, resemblance, representation, or likeness of some other thing, artificially cut, graven, wrought, or carved, of any matter, in any form. *Answ.* 49.

Image of God, The likeness or resemblance of God.

Immediately, Presently, instantly, without any space of time coming between.

Imputed, Answ. 33. Christs Righteousness imputed by God to us, *i. e.* Gods accounting Christs Righteousness as truly ours, as if we had in our persons performed it.

Increase, See growth in Grace.

Infants, Sucking babes, that cannot speak.

Inferiours, Those that are below us in age, gifts, place, or authority, in Family, Church, or Common-wealth.

Infinite, Without end, measure, bounds, or limits of its being, time, place, or perfection.

Ingrafting, Putting or setting into, or union with.

Injurious Doing wrong.

Iniquities, Unrighteousnesses, sins, transgressions, wickednesses.

Inordinate, Not rightly ordered according to the Rule.

Institute, Ordained, appointed.

Intercession of Christ, Christs appearing as a publick person in the presence of God for us, willing & desiring his father to accept of his obedience, and satisfaction, in behalf of all his Elect, and that they may enjoy the benefits by it purchased.

Joy in the holy Ghost, The most ravishing apprehension of Gods special love, caused by the holy Ghost, filling the heart with joy unspeakable.

Is my body and blood, Ans. 96. *i.e.* Sacramentally: that is, it is the sign, seal, representation and confirmation of my body broken and crucified; and of my blood shed for you; and of the merits and efficacy of my death & sufferings offered to you.

To

To judg, to give ſentence for, or againſt; to acquit, or condemn.
Judgment, Anſw. 56. Puniſhment inflicted on any for an offence, according to the ſentence of a Judg.
Day of Judgment, Time, when Chriſt ſhall paſs a general and final ſentence on angels and men; decreeing ſome to eternal life, and others to eternal death.
Juſtice of God, Whereby God in all things wills that, which is right, and juſt, and renders to every creature his due.
Juſtification, Declaring, or pronouncing a perſon to be righteous, and freeing of him from condemnation.

K.

To keep Commandments, To obſerve to do what is required, and to forbear to do what is forbidden.
To keep holy; See holy.
To kill, To ſlay, murther, to cauſe, or effect a perſons death unjuſtly, and maliciouſly.
King, One that hath ſingle and higheſt authority over a people.
Kingdom, Soveraign, or ſupream rule, power, authority, or government of a people; reſiding in, and managed by a ſingle perſon. as chief, and ſupream.
Kingdom of Satan, whereby the Devil rules in the hearts and lives of wicked men, or as an uſurping and cruel tyrant.
Kingdom of Grace, Whereby Chriſt, by his Word, and Spirit, rules in the hearts and lives of Believers.
Kingdom of Glory, Whereby God ſhall rule over Angels and Saints in Heaven, and they reign with him for ever.
Kingdom of Gods Providence, Gods univerſal Kingdom, whereby all things and perſons are preſerved, upheld. guided, and governed by the almighty Power, infinite Wiſdom, Holineſs and Goodneſs of God.
To Know God, Rightly to apprehend God to be ſuch an one, as he reveals himſelf to be, in his Word and Works.
Knowledg, The right apprehenſion, or perceiving of an Object propoſed to the underſtanding.

L.

Law of God, or *moral law*. That perfect rule of life, and manners, at firſt implanted by God in the ſoul of man, to be by all mankind univerſally, conſtantly, entirely, perfectly & perſonally to be obſerv'd by them; and afterward engraved by God himſelf in 2. tables of ſtone, and deliver'd to *Moſes* on mount Sion.
Liable, Lying open to, obnoxious, or ſubject to.

Life,

Life. Whereby the Soul doth actually put forth ſuch actions, and operations, as are ſuitable to its nature.

Living God. In oppoſition to dead Idols, whereby God doth put forth all ſuch actions, as are ſuitable to his Divine nature.

The Lord, Jehovah, the ſoveraign Lord, God, that has his being in & of himſelf, and gives being, & continuance to all things.

Love. Anſ. 42. Whereby the ſoul is carried out unto, and pleaſeth it ſelf in union with any thing, that it apprehends to be good, and ſuitable to its deſires.

To live to Righteouſneſs. To act according to the Dictates of the Spirit, and Rule of the Word of God, and to exerciſe all thoſe graces, that are planted in us by the Spirit of God.

M

Maintaining. Upholding, preſerving.

Make. Anſ. 49. *Not make unto thee.* Not of thine own head, and fancy: no Image whatſoever, ſo as to give unto it any religious worſhip, or uſe it as a means of worſhip.

Male. A man, or of the He kind.

Man. From human, which notes unto us the ground, of which mans body was made.

Meer man. Being only man, and nothing elſe.

Mary. Exalted Lady, or Miſtreſs. Or bitter, or one that is imbittered in ſpirit. The name of the bleſſed Virgin, wife of *Joſeph*, and mother of the Lord Jeſus, our Saviour.

Means. Middle things between two extreams, made uſe of, to obtain an end propoſed.

Members. Several, diſtinct, integral parts of a body.

Mercy of God. Whereby God pities, and is ready to help the poor Creature, that is in miſery.

Miſery, a ſad wretched condition, that renders a man the proper Object of mercy.

Mind. The underſtanding, or that faculty of the ſoul, whereby we apprehend truth, diſcourſe, and argue.

Motions, Anſ. 81. Thoughts, ſtirrings, luſtings of the ſoul.

N

Name of God. Any thing whereby God makes himſelf known to us, whether by his Titles, Attributes, Ordinances, Word, or Works: More eſpecially *Jehovah, Adonai, El, Elohim, Eheje.*

In the name of the Father Son and Holy Ghoſt. Either by authority derived from; or in expectation of bleſſing by, or being conſecrated unto the worſhip, and ſervice of Father, Son, and Holy Ghoſt.

In

In the name of Christ. In obedience to Christs command, and in confidence of his Promises, Merit, and Mediation, to ask mercy for Christs sake.

Nation. A People born, and living together in the same Country, or Kingdome.

Nature. The constitution of the whole man, as made up of soul, and body, with all the faculties of the soul, and members of the body.

Works of Necessity. Such as ought not to be omitted, and yet could not be don before, nor can be don after.

Neighbour. Not only those that live nigh unto us, or are nearly related to us; but all Mankind, who are near unto us by nature, being of the same flesh, and blood with us.

Neglecting of. Not doing, not minding, not regardful of.

New obedience. Such as springs from a new principle, Gods Spirit; and is performed by a new Rule, Gods word; and to new ends, Gods glory, and our own salvation.

Not any work Ans. 57. None, of the works of our civil particular callings.

Obedience. Whereby, the rational creature sweetly joyns with the will of its Superior; doing, what he commands, and forbearing to do, what he forbids.

Observing. Marking, taking heed to, attending upon.

Offering up. Bringing, and presenting to anothers acceptance.

An Office. A special charge, or duty committed to one to be performed by him.

Omission. Not doing, or leaving undon somthing commanded.

Only Son of God, so Christ is the one alone, single, only Son of God, by eternal generation of the Father. Tho all true Saints are Gods Sons, & daughters, by regeneration and Adoption.

Ordinances of God, Gods Laws, Statutes, Decrees, or those religious ways of worship, which God hath appointed in his word

Original Righteousness, that perfect conformity to the will of God, with which God endued *Adam* in his first Creation.

Original Sin, that corruption of the whole nature drawn from our first Parents, whereby we are utterly indisposed, disabled, and made opposite to all saving good, and wholly inclined to evil.

Other Gods. Ans. 45. *To have another God.* i. e. In opinion, or affection to own any thing for God, that is not God; and to worship it as God, either alone, or with the true God.

Our bread. Anſ. 104. *i. e.* When we are in Chriſt, and have a juſt title to it in him. *Or* when gotten in a lawful calling by good means; *or* when lawfully left or given to us, and lawfully poſſeſt, and us'd to the praiſe of God.

Our Lord. So Chriſt is, by his Fathers appointment, & gift, & by his own purchaſe, and conqueſt, and by our Covenant with him.

Parents firſt. *Adam* and *Eve*, the two perſons from whom all Mankind deſcended.

To pardon. To forgive, to free from the guilt of ſin, which binds us over to puniſhment.

Peace of Conſcience When the Conſcience, apprehending God to be reconciled to it, by the blood of Jeſus, ceaſeth to accuſe, & condemn; and excuſes, and acquits us, to and before God.

Perfect. To which nothing is wanting, but is throughly finiſht.

Performance. Doing throughly, and bringing of a work to its full perfection.

Perſeverance in grace. Continuing conſtant, ſtanding ſtedfaſt to the end; ſo as not to fall totally, and finally, from the ſtate of grace.

Perſon. One, diſtinct, incommunicable, rational ſubſiſtence.

Perſon of the God-head. An incommunicable ſubſiſtence of the divine nature, diſtinguiſht from every other thing, and perſon, by its perſonal property.

Petition. Humble deſire, requeſt, ſuit by word or writting.

To perſwade. Fully to prevail with one, by counſel or argument. ſo as to make him willing to do a thing.

Pilate. A Governour of *Judea*, under *Tiberius* the *Roman* Emperour, who by the *Jews* inſtigation, ſentenced the Lord Jeſus to death.

Portion. A certain part or meaſure, given out to one, as his due, or as that which is allotted.

Poſterity. Thoſe that follow after others; or thoſe that proceed from others loins, or come behind others.

Power. Might or ſtrength, whereby a perſon is able to do much

Power of God. Whereby God is able to do all things, poſſible to be done, and which are not contrary to his Nature, Truth and Will.

Practice. To act, do, perform.

To praiſe God. To ſpeak well of God, to bleſs him, to declare his excellencies.

Preaching of the Word. Publick opening, and applying of the Word, by an Officer thereunto appointed, and ordained.
A preface. that which is ſpoken, or writen before another thing.
Prejudicial. Injurious, hurtful, doing wrong, as it were by forejudging.
Preparation. Proving, or making fit, and ready beforehand.
To preſerve. To ſave, or keep from hurt, or danger.
Principally. Chiefly, in the firſt place, before, and above others.
A principle, a great & ſtated truth, or maxim of any Art, ſcience diſcipline, or profeſſion granted by all that profeſs that Art
A prieſt, one whoſe office it was, to offer Sacrifice for the expiating of ſin; and to pray, and intercede for the people.
Private. Either done in families, or in ſecret by our ſelves.
A priviledge, a ſpecial favour vouchſaft to ſome above others.
To proceed from. To come, or ſpring from.
To procure. To provide; by care, and ſtudy, to get, or obtain.
Profaning. Turning holy things, to an unholy uſe.
To profeſs. Openly to own, and avouch; publickly to declare before an Officer.
Promiſe of God. A declaration of Gods mind, wherein he engageth to do this or that good to his Creature.
Promoting. Advancing, lifting up, cauſeing to move forward.
A Prophet. One that foretels things to come; or that declares the mind and will of God, to the people.
Propriety. Such a ſpecial and peculiar intereſt in a thing, that it belongs to one, and to none other.
Proſperity. A joyful and happy outward eſtate, and condition anſwerable to our juſt deſires, and hopes.
Providence of God. Anſ. 11.
Publick. Open, and before others.
Puniſhment. Pain, penalty, ſuffering or torments juſtly inflicted on any for an offence.
Purchaſed, bought procured or obtained, with a valuable price.
Pure, Clean or free from any corrupt mixture, or defilement.
Purpoſe. Reſolving in ones mind; fixing of the mind and will, on ſome peculiar thing to be done.

R

A Reaſon. A juſt cauſe or argument to ſtir us up, either to do, or not to do a thing.
A Reaſonable ſoul. That can diſcourſe and rightly draw, and conclude one truth from another.
To receive. To take, accept embrace, or lay hold on. *To*

To reconcile, to make peace between thoſe, that are at variance.

Recreations. Such exerciſes as refreſh and delight a man, after his ſtrength and ſpirits are much waſted with ſtudy, & labor.

To Redeem. To deliver, and free a Captive from ſlavery, by paying down a valuable price or ranſom.

Relation, that reſpect or reference, which one perſon, or thing hath to another, ſo that one cannot be ſuppoſed without the other.

Religion, the profeſſed way, or manner of the worſhip of God, or a reverend fear, and dread of Conſcience, leſt we offend.

To Remember. Anſ. 57. To call things paſt to our memory; diligently to conſider a thing before hand, and accordingly to prepare for it.

In remembrance of Chriſt. Anſ. 96. In a frequent, holy, humble, ſolemn, thankful, celebration, and memorial of Chriſts death and ſufferings, and of all thoſe benefits which, are by his death procured for, and vouchſafed to the Church.

Remiſſion. An acquaintance, releaſe, forgivneſs, pardon of an offence committed againſt a Law.

To renew. To make new again; or to reſtore a thing to its firſt, and primitive perfection.

Repentance unto life. Anſ. 88.

Repreſented. Lively ſet forth, or as it were brought into preſence, and laid before us.

To require, to demand, exact or command by way of authority.

To reſt upon Chriſt. To ſtay our ſelves upon, to put truſt and confidence, in Chriſts Merits and Meditaion.

God reſted. Anſ. 57. God ceaſed from creating any more, diſtinct kinds, or ſorts of things.

To reſtrain. To hold back, as with a bridle, to keep in, within certain bounds and limits.

Reſurrection. Riſing again of the Body from the ſtate of death.

To reveal. To take off a vail, or any thing, that covers a thing from being ſeen; to diſcover or make known.

Reverence. An humble aw, and fear, mixt with love and honour ariſing from the apprehenſion of a Superiors excellency

Righteouſneſs of Man, a ſincere and conſtant purpoſe, and endeavour, to give our ſelves and others, that which is due.

Righteouſneſs of Chriſt. The holineſs of Chriſts nature, together with his moſt perfect, active and paſſive obedience, which he performed to the Law of God.

A Rule. Any Inſtrument or means, whereby we are guided in doing of any thing.

S

Sabbath day, a day of holy reſt; or a time ſet apart for holy reſt, & ceaſing from the ordinary labors of our particular Caling.

Sabbath Chriſtian. Firſt day of the week kept holy to God by Chriſtians, that profeſs faith and obedience unto Chriſt.

A Sacrament. Formerly an oath taken by Souldiers, to be true and faithful to their General: Now uſed for a Myſtical Ceremonie, or outward ſign in Religious Worſhip, repreſenting ſome inward Grace.

A Sacrifice. Any living thing ſlain, and offered up to God, to purge and expiate ſin, or pacifie Gods wrath againſt ſin.

Salvation. Perfect freedom, from all temporal, ſpiritual, and eternal evil, and poſſeſſion or enjoyment of all good.

Sanctification. Making holy, ſeparation, or ſetting a part from a common to an holy uſe; cleanſing, and purging from filth: peculiarly devoting a thing to God.

Satan. That malicious adverſary, or enemy the Devil.

To Satisfie. To fulfil ones deſire; or to do that which fully contents a perſon, ſo that he requires no more.

Scriptures, the holy Writtings of the Prophets, and Apoſtles, and holy men, inſpired by the Holy Ghoſt, written for the perfect and perpetual inſtruction, & comfort of the Church.

Sealed. Confirmed, and ratified, as Publick Notaries do Inſtruments, by ſetting their ſeals thereto.

Senſe. Feeling or clear apprehenſion.

Senſible. Which may be perceived by the outward ſenſes, as eyes, taſte, ſmell.

The Seventh day. Every Seventh day, after ſix days beſtowed on labour. Anſ. 57.

Shalt labour. Anſ. 57. Thou mayeſt labour, I allow thee, and give thee leave to labour.

A Sign. A mark, or token of ſomething elſe.

To ſignifie. Plainly to ſhew, or expreſs by a ſign, or to give knowledg by a ſign.

Sitting at Gods right hand. Advanced to higheſt favour with God; and having all power, and authority over the Church and the World, given into his hand.

Son of God. God the Son, the ſecond Perſon in the Trinity, Eternally begotten of the Father.

Son

Sons of God, true believers, who being regenerated & born again are admitted into the ſtate of Gods Children by Adoption.

Soveraignty of God. Gods higheſt power, dominion, and authority over Men, to do by them, for them, and upon them, whatever himſelf pleaſeth.

Soul of man. That eſſential part of a Man, whereby he lives, moves, underſtands, wills, and puts forth all living acts.

A Spirit, a ſpiritual ſubſtance, without matter, body, or bodily parts.

Spiritual nouriſhment. Strengthning, and confirming Grace in the Soul.

Stranger, a Foreigner, one of another Family, City, Country.

To ſubdue. To bring under the yoke.

To ſubmit. Humbly to ly down under, meekly and patiently to yield up ones ſelf unto anothers will, and diſpoſe.

Subſtance. A being that ſubſiſts of it ſelf, and is the ſubject of accidents.

To ſuffer, to bear, endure, or undergo that which is painful.

Summ. The brief, ſhort or chief heads, and ſubſtance of a larger matter.

Summarily. Briefly, or in few words.

Superiors. Thoſe that are above us, in age, gifts, place, or authority, in Family, Church, or Common-wealth.

To ſupport. To ſtay, bear, keep, or hold up from ſinking.

T

Temptation, proof, eſſay, trial, or endeavour to make one to ſin.

Lead us not into Temptation, do not ſtir up tempters, to perſwade us to ſin. Do not permit & ſuffer us to ſin. Do not withhold or withdraw thy ſupporting grace, and leave thoſe to fall, that are no way able to ſtand of themſelves, againſt temptation.

Tendeth to, makes toward or is, or may be a caus or occaſion of

Teſtament. A perſons laſt will, declared by word or writting, before Witneſſes.

Teſtament Old, the Books of *Moſes*, Pſalms, and the Prophets, given to the *Jews*, wherein Gods Covenant of Salvation by Faith in Chriſt, is held forth under Types, Promiſes, Sacrifices, all fore-ſignifying Chriſt the Meſſiah, then to come.

Teſtament New, The Books of the Evangeliſts, and Apoſtles, wherein life, and Salvation, is fully and clearly held forth to all Nations, and perſons that ſhall believe in Chriſt, who now is come, and hath ſealed Gods Covenant of Grace, with his own Blood.

Teſtimony

Teſtimony, Bearing witneſs, or evidence given for confirmation of a truth.

This day, *Anſw.* 104. *i. e.* That is, either bread for a day only; or ſo much, as ſufficeth for this day; or according to the day! that is, that which is fit, and convenient for us in this our preſent ſtate.

Thou, *Anſw.* 45. Every peculiar perſon of what ſtate or condition ſoever.

Thou, *Anſw.* 37. Any Superior in Family, Church or Commonwealth

Thoughts, The firſt motions of the mind, or underſtanding.

Thy God, *Anſw.* 43, A God in covenant with thee, that have freely given thee an intereſt in my All-ſufficiency, and expect the performance of thine engaged duty.

Thy work, *Anſw.* 57. All the works of thy particular calling: for thy own temporal benefit, and profit.

Titles of God, Such as are given to God, to manifeſt his Honour, Dignity, Dominion, Excellency, as *King of Kings*, *Lord of Lords*, *Father of Lights*.

Tranſgreſſion, Going beyond, or beſide our due bounds, and limits.

Tranſgreſſion actual, A particular omiſsion of ſome duty required; or commiſsion of ſome ſin forbidden by the Law.

Tree of knowledg of good and evil, So called from the event; for man, by eating of it, came experimentally to know what Good he had loſt, and what evil he had plunged himſelf into.

True God, Not a bare conceit of our heads, and fancies, but a God indeed; in oppoſition to Idols, which are only ſuppoſed to be Gods, in the opinions of the worshippers.

Truth, The full agreement of the words, and actions, with the thoughts, and intentions of our minds.

Truth of God, Whereby God is indeed the very ſame in his being, words and works, which he declares himſelf to be.

V.

Vain, to take in vain, *Anſw.* 53. To no good purpoſe or end; ignorantly, irreverently, prophanely, ſuperſtitiouſly, or wickedly.

Vertue, Inward power, force, or efficacy. *Anſw.* 91.

Virgin, A Woman that never knew Man in a carnal manner.

To Viſit, Like a Judg riding Circuit, to obſerve diſorders, & to punish offenders proportionably to their offences.

Unchangeable, That which neither doth, nor can change, or alter but is always the ſame, in being, place and working.

Unchaſt, Lewd, wanton, unclean.

Unneceſſary, That, which is not needful to be done, or had.

Uniting, Making one with, or joyning two things together

Unjuſtly, Wrongfully, without juſt cauſe, contrary to Law, Reaſon and Equity.

Unworthily, *Anſw.* 97. unfitly, unpreparedly, not ſo as becomes that holy Ordinance.

Will of man, That faculty of the reaſonable ſoul, whereby a man chuſeth or embraceth a real or ſeeming good, and refuſeth or avoids a real or ſeeming evil.

Will of God ſecret, Whereby God doth moſt freely, unchangeably and effectually chuſe, or refuſe, approve, or diſapprove whatever he knows, and judgeth to be truly good or evil.

Will of God revealed, The word of God in the holy Scriptures, which makes known the mind of God to man

Wiſe, Whereby we rightly underſtand things, and make a right uſe of that knowledg, in ordering our ſelves and actions for the beſt.

Wiſdom of God, Whereby God doth perfectly and infallibly know himſelf, and all things paſt, preſent and to come; and perceiving the beſt reaſon of all things, doth order them, with all actions and circumſtances moſt ſuitable to their proper ends.

Witneſs, Teſtimony, or publick aſſertion, and giving evidence, for the clearing and deciding a matter in controverſie

Work, *Not do any work*, *Anſw.* 52. None of the works of our civil and particular callings, and worldly employments.

Word of God, The will of God revealed, and declared in the Scriptures of the Old and New Teſtament, teaching man what to believe, do, and leave undone.

World. *Anſw.* 28. Angels, and all mankind.

World, *Anſw.* 59. The whole beautiful and orderly frame of all things created, preſerved and governed by God.

Worſhip of God internal, *Anſw.* 46. Humbling and abaſing our ſelves before God, while we reflect on his Majeſty; and making God the chief object of all the faculties of the ſoul, adoring, chuſing, loving him.

Worſhip of God external, *Anſw.* 50. That outward way or manner of ſerving God, which he hath appointed in his word.

Worthy receivers, *Anſw.* 96. Not meritorious but meet, and fit; ſuch as receive the Lords Supper ſo as becomes the nature, and is anſwerable to the end of the Lords Supper.

Wrath of God, Gods revenging Juſtice, moſt fiercely burning againſt ſin.

Z.

Zeal. The heat, fervency, and intention of the affections.

FINIS.